

**The Personal and Professional Development**  
**of the Critical Global Educator**

Thesis Submitted for the Degree of Doctor of Philosophy in Education

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**Abstract:****The Personal and Professional Development of the Critical Global Educator**

The fragmented origins of global education in the UK and the development of Education for Sustainable Development and Global Citizenship separate from Citizenship Education mean that today the umbrella term ‘global education’ still covers a host of humanistic educations. In line with Huckle’s arguments for investment in Citizenship Studies and Bonnet’s ‘Education for Sustainable Development as a frame of mind’, this thesis adopts the acronym GCESD for Global Citizenship Education as Sustainable Development.

An acknowledged challenge for GCESD in its many forms is lack of explicit philosophical and theoretical foundations, resulting in low academic status, reduced prestige and peripheral impact. Though neglected by neoliberal instrumentalist discourses, a rich tradition of mainstream philosophy and theories does exist offering integrity to a conceptualisation of a critical global educator. Critical Realist philosophy, Critical Social Theory, psycholinguistic Frame and Positioning theories, supported by cognitive and sociolinguistic research, provide insights into the inherently political nature of education; meanwhile, Critical Discourse Studies and Critical Pedagogy present strategies for analysis and application. Engestrom’s Cultural Historical Activity Theory (CHAT), centring consciousness and agency, encapsulates the synthesis.

Embodying this 'vision', an Interview Schedule, provides critical global educators with a tool for self- and negotiated-evaluation. Analysis of eighteen semi-structured interview transcripts points to factors which determine the personal and professional development of the critical global educator.

In an increasingly heteroglossic world, the thesis argues for the crucial importance of Critical Discourse Studies as educators in every discipline honestly engage the individual learner's stream of consciousness. It asserts that consistent critical global education requires education policy which develops transition coherently, from personal transmission of global citizenship through transactional professional 'response-ability', to transformational political justice for all.

### **Declaration**

This thesis describes research undertaken at the Institute of Education, University of London.

I hereby declare that, except where explicit attribution is made, the data, analysis and conclusions presented in this thesis are entirely my own.

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Signed: 

Maureen Ellis



## **The Personal and Professional Development of the Critical Global Educator**

### **Chapter 1 A Reflective Synopsis**

|  |    |
|--|----|
| 1.1 A Bourdieusian habitus                                       | 8  |
| 1.2 A Mezirowan / O'Sullivan Transformative Learning             | 10 |
| 1.3 A Critical Realist Framework                                 | 15 |
| 1.4 A Cultural Historical Activity Theory (CHAT) Fit for Purpose | 19 |
| 1.5 Rationale  | 22 |

### **Chapter 2 History, Policy and Practice of Global Education in the UK**

|  |    |
|--|----|
| 2.1 Globalisation: Challenges or Opportunities?                      | 26 |
| 2.2 Dominant Discourses or Education's Second Edge?                  | 32 |
| 2.3 Defining Global Citizenship Education as Sustainable Development | 40 |
| 2.4 From Conflicting Origins to Systemic Critical Aspirations        | 44 |
| 2.5 Dialectical Absence of Critical Theory                           | 47 |
| 2.6 Conclusion   | 52 |

### **Chapter 3 Philosophy and Theory for Critical Global Educators**

|   |    |
|---|----|
| 3.1 CHAT's Rules as Systemic Critical Realist (CR) Ontology | 59 |
| 3.1.1 Immanent Critique                                     | 60 |
| 3.1.2 Efficacious Explanatory Critique                      | 62 |
| 3.1.3 Critical Discourse Studies (CDS)                      | 64 |
| 3.2 CHAT's Division of Labour as Dialectical CR (DCR)       | 66 |
| 3.2.1 Relativist Epistemology                               | 66 |
| 3.2.2 Communities of Praxis (CoPxs)                         | 68 |
| 3.2.3 Emancipatory Axiology                                 | 69 |
| 3.3 CHAT's Object as Holistic Critical Realism              | 71 |
| 3.3.1 Psychology, Passion and Politics                      | 71 |
| 3.3.2 Myth, Metaphor and Frames                             | 74 |
| 3.3.3 Identities as Discourse Competences                   | 77 |
| 3.4 CHAT's Community as Heteroglossic Democracies           | 81 |
| 3.4.1 Agonistic Pluralist Voices                            | 81 |
| 3.4.2 Texts, Technologies and Tools                         | 83 |
| 3.4.3 Cyber Communities of Praxis                           | 85 |
| 3.5 CHAT's Instruments as Transformative Education          | 86 |
| 3.5.1 Relevance Resurrects Texts                            | 87 |
| 3.5.2 Transitory Discourses Transform Will to Power         | 89 |
| 3.5.3 Transformational Sustainable Education                | 90 |
| 3.6 Precaution and Uncertainty                              | 92 |
| 3.7 Conclusion  | 93 |

## **Chapter 4 Preliminary Research and Methodology**

|   |     |
|---|-----|
| 4.1 Reflexivity, Rationale and Purpose                    | 96  |
| 4.2 Methodological Implications from Preliminary Research | 98  |
| 4.2.1 Survey of Initial Teacher Education                 | 99  |
| 4.2.2 Focus Groups and Practitioner Interviews            | 109 |
| 4.3 Research Methods                                      | 112 |
| 4.3.1 Life-story as Metaphor of Survival                  | 113 |
| 4.3.2 Semi-Structured Interviews of Critical Cases        | 114 |
| 4.4 CHAT Framework as Embodied CR                         | 118 |
| 4.5 Ethical Considerations                                | 123 |
| 4.6 Conclusion  | 125 |

## **Chapter 5 Critical Policy Studies: Audience or Stakeholders?**

|   |     |
|---|-----|
| 5.1 Paradigms, Purposes and Perspectives    | 130 |
| 5.2 Curriculum for Global Citizens          | 136 |
| 5.3 The Global Dimension in Practice        | 141 |
| 5.4 Teacher Training or Teacher Education?  | 145 |
| 5.5 Pedagogical Positionings or Posturings? | 151 |
| 5.6 Conclusion                              | 155 |

## **Chapter 6 Analysis of Interviews**

|  |     |
|--|-----|
| 6.1 Interviewee Profiles                                 | 158 |
| 6.2 Objectives: Theorising Passions                      | 161 |
| 6.3 Rules: Cognitive Coherence, Regulations and Routines | 175 |
| 6.4 Instruments: Texts, Tools, Toys, Technologies        | 189 |
| 6.5 Communities of Practice and/or Praxis                | 204 |
| 6.6 Division of Labour: Fields and Causes                | 219 |

## **Chapter 7 Conclusions and Recommendations**

|                                 |     |
|---------------------------------|-----|
| 7.1 Framework and Schedule      | 236 |
| 7.2 Realising Empire            | 241 |
| 7.2.1 Principled Infidelity     | 241 |
| 7.2.2 Magi(c)king the Rules     | 243 |
| 7.2.3 The Human Instrument      | 248 |
| 7.2.4 Communicative Cyber CoPxs | 252 |
| 7.2.5 Strategic GCESD           | 256 |
| 7.3 Conclusion                  | 261 |

|                   |            |
|-------------------|------------|
| <b>References</b> | <b>265</b> |
|-------------------|------------|

## Appendices

|  |         |
|--|---------|
| Appendix 1 Outline of Research Design: 2007 – 2011                               | 289     |
| Appendix 2 Becoming a Critical Global Educator                                   | 290     |
| Appendix 3 The Global Dimension  | 291     |
| Appendix 4 Preliminary PGCE Survey, Practitioner Focus Groups, Interviews        | 292     |
| Appendix 5 Practitioner Questionnaire  | 293     |
| Appendix 6 A Ladder of Empowerment   | 294     |
| Appendix 7 Consent Forms   | 295     |
| Appendix 8 Discourse for Deliberative Democracy: Unlocking Cryptogrammar         | 296     |
| Appendix 9 Halliday: Systemic Functional Linguistics                             | 297     |
| Appendix 10 Familiarisation Notes  | 298     |
| Appendix 11 Timeline: Initiatives and Publications related to GCESD              | 299-300 |
| Appendix 12 Oxfam <i>Education for Global Citizenship: A Guide for Schools</i>   |         |
| Appendix 13 DfES <i>Developing the Global Dimension in the School Curriculum</i> |         |
| Appendix 14 QCA <i>The Global Dimension in Action</i>                            |         |
| Appendix 15 Abbreviations  |         |

## List of Figures and Tables

### Chapter 1

|  |    |
|--|----|
| Fig 1.1 Critical Realist ontology as systemic stratification | 17 |
| Fig 1.2 Engeström's Cultural Historic Activity Theory        | 19 |

### Chapter 2

|   |    |
|---|----|
| Fig. 2.1 Simplification of key concepts (DfES, 2005:12) | 42 |
|---|----|

### Chapter 3

|  |    |
|--|----|
| Fig. 3.1 Philosophy and Theory for Critical Global Educators               | 58 |
| Fig. 3.2 Alternative depiction of systemic stratification                  | 60 |
| Fig. 3.3 Dialectical Critical Realism's yin/yang turbulence and quiescence | 66 |
| Fig. 3.4 From Frames to Individual Discourses                              | 75 |
| Table 3.1 Individual Frames within Collective Discourses                   | 77 |
| Table 3.2 Mediated Frames within a Cultural Discourse                      | 79 |
| Fig. 3.5 Embedding Text in Context   | 81 |
| Fig. 3.6 Post-Cosmopolitan Ecological Citizenship                          | 87 |

### Chapter 4

|                             |     |
|-----------------------------|-----|
| Fig. 4.1 Interview Schedule | 117 |
|-----------------------------|-----|

## Chapter 1 A Reflective Synopsis

*The first important task in studying the intellectual contribution of a writer is the reconstruction of the author's biography, not only as regards his practical activity, but also and above all as regards his intellectual activity.*

Gramsci, 1971:382-3

This thesis is written from a Western stance, yet heavily imbued with a global life and learning. My husband's career and, since his retirement, my own freelance work for British Universities, publishers and English language teaching organisations have meant diverse complex influences in a myriad of countries. This autobiographical chapter traces my journey from personal subjectivity to professional identity and a growing awareness of political efficacy as a critical global citizen. It demonstrates a discursive psychology which, while it deepens insights into conventional language use, seeks to integrate intellectual and practical activity. Discourse as *language-in-action* or *language-as-social-practice* expands language to encompass semiotics (the science of signs). Formed, negotiated and shaped in social interaction, discourse affords access to human consciousness as citizens who 'make sense' simultaneously make 'self'. It also exposes 'the role of language in constituting the institutional fact' and the construction of social reality (Searle, 1995:120). Treating thought as internal dialogue (Bakhtin, 1981), discursive psychology enables exploration of metaphoric, metaphysical, meta-real identity.

In attempting to walk the fine line between introspective indulgence and an epistemic contribution, I have used four main theoretical frames, to acknowledge 'voices' and 'texts' which have allowed me to theorise passion, synthesising and lending coherence to my developing conceptualisation of critical global educators.

The chapter concludes with the Rationale of my thesis.

### 1.1 A Bourdieusian habitus

One Christmas eve, watching urban youths dancing with the local women in a rural restaurant while peasant bachelors looked on, Bourdieu felt a rush of sympathy and a sense of pathos for his bachelor contemporaries. Jenkins (2006:48) explains how a

long tradition in French family sociology ‘sees the family as a key to the ordering of other social institutions’, and that this leads to an approach which perceives that ‘the sociology of the family . . . could only be a particular instance of political sociology’ (Bourdieu, 2002a:196 cited in Jenkins, 2006:52).

Bourdieu’s ethnographic Bearnais field work linked his biography to his theory in a reflexive sociology (Jenkins, 2006) which constituted cultural politics. As the eldest and only daughter, conscious of duties, obligations and cultural heritage, I feel an affinity with Bourdieu, appreciating his concept of habitus, as a system of dispositions cultivated by material conditions of existence and family education (Bourdieu 2002:171). In a privileged upper-middle class Anglo-Indian family, four younger brothers and I for too long took for granted the enduring linguistic and socio-cultural dispositions of a colonial society. The guilt of unearned status still personalises for me Freire’s insistence (1972) that Transformative development requires conscientization of unwitting oppressors.

My father’s whole-hearted commitment to the Anglo-Indian community offered a civic republican vision of citizenship, supported by my mother’s more laissez faire liberal individual model. While he spent most evenings on school and community boards performing vital educational and social services, my young mother read Western philosophers who later led her to challenge the Anglican routines so foundational to our family life. My father’s aspiration that I should one day be Headmistress of Kimmins, an elite boarding school run by British Bible Medical Mission Fellowship missionaries, at a hill-station about 80 miles from Bombay, was a decisive early influence in my life.

Kimmins offered an uncompromisingly exclusive education along British public school lines, with a strong religious component and deep moral principles designed to create responsible, ‘disciplined’ subjectivities, so that years later, reading Foucault was like hearing someone tell my story. A distinct edge, particularly in language proficiency and aesthetic appreciation, a positivist faith and an idealistic community inculcated a trust in language, but also an inability for many years to see Derrida’s ‘impurity in language’, to move from regimes of truth to games of truth. Foucault’s distinctions of Greek parrhesia, truth establishing versus telling, of self-knowing and

self-care, master/slave dialectics, problematise for me Christ's relationship with his disciples, and help explain Freire's demand for dialectical teacher/taught relations, beyond dialogicity.

In the last decade of his life, compiling three articles with an introduction, Bourdieu reflected on 'the place of biography in the reception and generation of social experience' (Jenkins, 2006:45). In the corpus, Bourdieu linked personal knowledge to anthropological method, avoiding both subjective intuition and objective determinism and affirming the primacy of meaning. He acknowledged his use of various techniques to neutralise the personal emotion at the root of his interest, into an objectivised account. Jenkins believes 'the link between biography and theory' in the Bearnais corpus provides 'a vindication of the ethnographic method'. He asserts that while 'other social sciences are constructed through an ignoring of the everyday in the name of a move to abstraction that is supposed to constitute the "scientific" approach, in fact, by this act of repression, they are incapable of achieving their objective' (p.47). 'Bourdieu emphasizes the significance of generating sociological concepts from indigenous practices', employing local materials to think 'in a dialectic with formal sociological concerns' (p.60).

The intellectual synopsis of Bourdieu's biography bridges a journey from the local to cosmopolitan, patois to French, and traditional to modern perspectives. Significantly, it exposes the layered anthropological mode of understanding on which the sociological is founded. These insights have been significant in my understanding of myself as a glocally constructed educator. On the task of the sociologist striving to transform social conditions, to 'convert self-therapy into tools that may be of use to others' (Jenkins, 2006:67), Bourdieu says that reflexive sociology will never be free of all unconscious elements, but when successful will be free of 'ressentiment' and will be generous in the sense of giving freedom.

## **1.2 Mezirowan / O'Sullivan Transformative learning**

Mezirow and Taylor's (2009) cognitive structures, referred to as 'schemata' or 'frames of reference', complement Bourdieu's more attitudinal habitus. Emigration to Australia soon after the completion of a Masters in English and Aesthetics, teaching

English at a secondary school along the West coast, then marriage to a member of the British Diplomatic Service dramatically challenged my epistemic, psychological and sociological frames. Mezirow's notion of 'frames' embeds Vygotskian constructivism, treating the construction of meaning as key to understanding adult education and workplace learning. Social, religious or aesthetic presuppositions or psychological scripts each entail cognitive, affective and conative dimensions. Norms or perspectives operate as perceptual and interpretive codes, framing participants and processes involved in the various genre of our daily activities. Filtering sense perceptions, these habits of expectation, constructing positive or negative meanings, govern cognition and memory.

Mezirow suggests that learners challenged by a disorienting dilemma or conflicting frames solve problems by self-examination, critical assessment of assumptions and exploration of options for new relationships, roles and action. In assessing epistemic assumptions, he recommends a review of the framing of an object or situation to test whether the role of an authority figure, anxiety, emotion, habit, self-image or the frame itself has become obsolete. Mezirow and Taylor (2009) demonstrate how critically reflective rational discourse can enable adults to gradually reconcile and take responsibility for even painful experiences, transforming frames to more inclusive, differentiated, permeable and integrated perspectives.

At a university in South America, a couple of years teaching a class of North Korean Communist diplomats and a group of B.Ed. students provided contradictory risks and rewards. Professional commitments, educational purposes, curriculum and assessment conflicted at various points with diplomatic status, national identities and party politics. Disjunctures of policy and administrative practices, blatant injustices and official constraints on personal expression of helpless frustration provided salutary experiences of Mezirowan cognitive dissonance (1991). My experiences confirm Jenkins' (2006:46) double action: 'a successive refinement of theoretical concepts ... and a corresponding growth in retrospective understanding of what was at stake in the initial encounter'.

Designing curricula and writing Teachers' textbooks for the Palestinian Liberation Organisation's Al Quds University, I encountered fundamentalist practices which

contested my liberal educational vision. Habermas' (1984:17) self-reflexive, communicative rationality, open to dialogue and argumentation, portrayed the communication process as 'oriented to achieving, sustaining and reviewing consensus – and indeed a consensus that rests on the intersubjective recognition of criticisable validity claims'. Professional silences, incongruences of abstinence and excess, opulence and basic survival, academic abstractions and socio-political expedience, hollowed the professed Communicative Approach. The ancient serene, stark Biblical beauty of Jordan revitalised my understanding of Teilhard's (1965) *Mass on the World*, sowing the seeds of post-Cosmopolitan perception. His religious palaeontologist belief, fundamentally uniting Mankind's material, organic and psychic strands with the cosmos, merging time, space and evolutionary human 'noosphere' of reflection, invention and soul, are now related by many to digital communication.

Teacher-training assignments in Russia and several Eastern European countries, around Czechoslovakia's 'velvet revolution', provided first-hand experience of fear, suspicion, and manipulative 'language games', as teachers risked their own and their children's careers to take me to church, to point out Party members and informants, to warn of naïve references, and innocent arrangements, open to misinterpretation. Working with experts from other Western nations highlighted different contractual arrangements, alternative systems for dividing cost and labour, distinctions in socio-cultural and academic values and the multi-layered outcomes of what I later understood as cultural imperialism. Attempted negotiations with powerful British ELT (English Language Teaching) examination bodies, on behalf of emerging East European democracies, to lower costs and ameliorate structural arrangements around highly marketable certification, met total resistance.

In South America, along the Essequibo river on circuit with a judge and years later in a law court in Kenya, I began to appreciate the significant consequences of post-colonial linguistic policy, as we watched a peasant and his advocate struggle with the many stages of translation necessary to secure his legal rights. Back in London, discussions with senior administrators and ELT authors resisting linguistic imperialism (Phillipson, 1992) made me question why the complexities of language policy, linguistic rights and 'linguicide' (Skuttnabb-Kangas, 2008) had never entered my education as a language 'specialist', not even in a second Masters in Teaching



English to Speakers of Other Languages (TESOL). In retrospect, I see where my ingrained disciplinary identity prevented an independent awareness of ontological Self. I now value simple teaching strategies which help accelerate geo-political professional ‘positioning’.

Fifteen years of international assignments, including consultancies, focused variously on methodology, curriculum development and, less frequently, on theory meant designing and delivering courses diplomatically entitled English for Citizenship, for Governance, for Multiculturalism, depending on political contexts. Freire’s notion of the dialectical relationship between teacher and learner, and the importance of ‘voice’ emerged as practical, personal hurdles in these early stages. Powerful Ministers in wealthy nations, like their local administrators, exploiting professional dedication, revealed the significance of educational policy and curriculum. Certified British courses, for cohorts of up to 100 practising teachers at universities abroad, without due considerations of local curriculum, orientation or needs analysis, left me dissatisfied, aware of their peripheral relevance to participants’ serious needs. Expectations of teacher ‘education’ led me to contest contractual assumptions of superficial, commercially viable ‘training’ in so-called Communicative Approaches.

Years of teaching English for academic and specific purposes, such as International Relations, Business, Science, Law and Medicine, at King’s College London and SOAS had alerted me to Wittgensteinian ‘language games’ of disciplinary ‘grammars’ and ‘vocabularies’. Answers to problems of pollution and conservation, at that time in the forefront, seemed to lie disconcertingly in complex interdisciplinary interstices of political economics, geo-politics and cultural economics. Fairclough’s early work on critical language awareness shifted my understanding from a potentially ethical cross-cultural ‘ideal speech situation’ (Habermas, 1984:25) towards critical discourse analysis (Honneth and Joas, 1991; Morrow and Torres 2002).

Communicative ELT, delivered in cavalier fashion by well-paid, confident, condescending ‘con-sultants’ was a very different version from the ‘gift’ of education (Albright and Luke, 2008). Costly external evaluations strategically excluded crucial stakeholder voices. Without transparency, shared ‘impact’ criteria or accountability, flimsy arbitrary arrangements allowed arrogant imposition of a Western curriculum,

training materials and methodology. Professionally-indefensible decisions limited work and necessary preparation time to easier options of Conversational English where English for academic or specific purposes of Agriculture, Shipping or Tourism was more urgently required. Socially powerful tools of critical language awareness or discourse analysis were left untouched in favour of participatory ‘Communicative’ Games, Songs and Story, entirely unsuited to the examinations and syllabuses of the academics we were ‘training’. Suggestions for negotiated curricula, locally appropriate methodology, theorised praxis or sustained networking were interpreted as interference in the system, and resulted in disapproval, ostracism and occasionally termination of further opportunities.

O’Sullivan’s (2001) Transformative Learning added a much-needed spiritual dimension to Mezirow’s sharp focus on the cognitive, extending my interpretation of the rational. Tracing the loss of awe, O’Sullivan calls for a five-point shift in consciousness which includes planetary consciousness responding to cosmos and biosphere as in complexity theory; holistic learning, crossing human and natural boundaries; a feminist logic of heterarchical social structures resisting patriarchal privilege; the wisdom of indigenous peoples; and re-membering our ‘mysterious spirituality’, re-minding us we ‘are material spirits, spirits of matter’, marked by communion.

Jackson’s (2008) Transformative Learning required a similar questioning of ecological self, of foundational assumptions of time, space, life, matter and subjectivity. No longer interior Cartesian cognition of detached observers, knowledge as social semiotic, communicating causation/contingency, entails a deep structural shift of consciousness. The Universe becomes the primary university, Earth the Primary Principality, Ecology the study of ‘home’, in-formation as reigning principal/principle of education, with powerful extensions into economics, law, religion and medicine. Human development as a communion of S/subjects, not a collection of objects, sites/sights/cites research universities as contexts in which the universe reflects and communicates itself to the larger human community. Academic freedom challenges entrenched ideological dominance, questions utilitarian frames (Kubota and Lin, 2009) and validates schemata of progress.

A five-month, strategic-policy consultancy brought professional dissonances to a head. Evaluating seventeen sub-Saharan African centres for a powerful British organisation, involving visits to six major players, exposed hollow company policies. Discourses of access and ‘communication’ without a genuine cooperative ‘community’ were fractured by poorly advertised scholarships and weak accreditation procedures, demonstrating the role of education in reinforcing elite tiers in developing countries. My assessment, more detailed and comprehensive than envisaged by organisation personnel, raised questions of quality assurance, accountability, transparency and representation, highlighting discrepancies in institutional intention. Significant was the agency which came from naming/nailing previous dissatisfactions (Eco, 1979; Freire, 1998).

A death in the family and conflict over property inheritance challenged first principles of ‘love’, ‘power’ and ‘control’, rudely revealing the ‘impurity’ of language. While professional consultancies had exposed dangerous absences and silences in educational and corporate policy, this personal experience, like an Easter tomb, shattered previously revered ‘texts’ of family and religious canon. My Open University teaching on the ‘Art of English’ had included Rubrecht’s (2001, cited in Goodman and O’Halloran, 2006:247) wide definition of ‘text’ as ‘any artefact produced or modified to communicate meaning’. Discourse extends iconic, indexical and symbolic ‘codes’ (Peirce, 1958) to include semiotic ‘modes’ as ‘re-presentations’ which use various medium for dissemination (Fairclough and Chouliaraki, 2010). Multi-modality (Kress, 2010) covered all ways of being and doing, whether sensorial, symbolic, material, or spatio-temporal (Jewitt, 2009). ‘Texts’, now multiple productions, included technologies, transitional ‘toys’, cultural tools, film, art, drama, memories, memes, even human subjectivities. However, such theoretical understandings had not prepared me for sacred ghostly ‘texts’, as in the French ‘lever’ raised anew to life and relevance. Challenging a ‘host’ of assumptions, professional rupture and personal epiphany leveraged the way to political wholeness.

### **1.3 A Critical Realist (CR) Framework**

As my professional reading of the world conflicted with disciplined/disciplinary identity, a relational vision discriminated UN, UNESCO and corporate societal

intention from implementation. Policy as rhetoric, a genre valued in ancient Greece, diluted and weakened to ‘mere rhetoric’ in educational practice, led me to PhD study at the Institute of Education. Bernstein’s (1996) notions of classifications and framings, the pedagogical pyramid of prophets, priests and laity, elaborated this ‘genre chain’ from global charters and conventions to national curricula, corporate mission statements and school texts. The unpopularity of Bernstein’s restricted and elaborated codes in some circles, Goodson’s (2000) account of Geography’s emergence as a subject, and my experiences of Higher Education’s ‘turf wars’, further sharpened my political antenna.

Inviting us to a reflexive methodology, Bourdieu (1998) insists that a sociology which does not enable people to see the significance of their social practices is worth nothing, but locked in a disciplined habitus it can take a long time to insert oneself into the narrative of social injustice and inequality. For me, *Practical Reason* related economic frames of ‘vested interest’, ‘investment’ and ‘savings’ to ecology of ‘community’, ‘buried talents’ and ‘salvation’. It revived a vision of disciplines collaborating more closely to deny neoliberal economic discourse a dominant voice as bagman Judas betraying the Cause.

As Deputy and later Coordinator of Global Issues Special Interest Group (GISIG), one of fourteen SIGs of The International Association of Teachers of English as a Foreign Language (IATEFL), I had presented annually at conference for some years. A closer look at conference programmes indicated an imbalance, as a predominantly Western publishing industry focused on grammar and vocabulary rather than more socio-culturally relevant yet controversial discursual approaches. Institute of Education seminars on CR, combining Eastern and Western philosophies, promised professional coherence. CR’s cosmology and worldview helps justify global interdependences and complexities.

CR’s realist ontology, relativist epistemology and moral judgemental axiology explained individual and societal alignment of thought, word and deed within an essential alethic truth ‘that passes all understanding’. Its Transformational Model of Social Action treating discourse as the medium of transformational morphological change, makes life itself ‘action research’. Acknowledging the politics of knowledge,

Critical Realism's stratified, differentiated reality (see Figure 1.1) engages ethical, moral and aesthetic values as intrinsic to techno-scientific reasoning. Action researchers 'reject the view that transformations of consciousness are sufficient to produce transformations of social reality' (Carr and Kemmis, 1986:181). CR's systemic reality, reasoning and causality which perforce included history in explaining global conflicts, demanded an interdisciplinary analytic which my experience of teaching English for Specific Purposes had mooted.

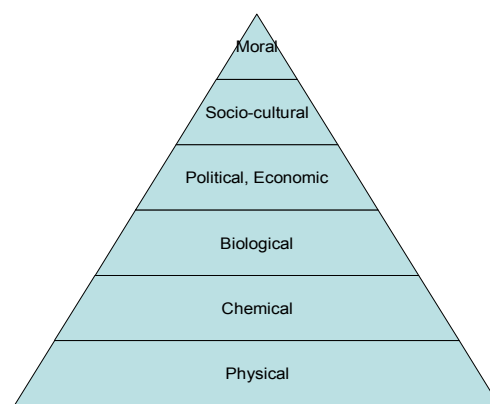


Figure 1.1 Critical Realist ontology as systemic stratification

Relating tacit understanding to theorised disciplinary knowledge, Polanyi (1966) rationalised the disciplines as emergent reason along a cline ranging from i. precise measurement or predictability to ii. systemic understanding and iii. human interest. Advocating a beta-gamma unified 'Consilience' of sciences, evolutionary scientist E.O. Wilson (1998) reveals how partial namings of Omniscience and Omnipotence/potentiality, fractures humanity's historically-integrated giant beanstalk of Knowledge. Kellner (1989:7) reinforced visions of global education (hereafter GE) with communicative technology (cited by Torres in Popkewitz and Fendler, 1999:93):

(A critical theory) project requires a collective, supradisciplinary synthesis of philosophy, the science and politics, in which critical social theory is produced by groups of theorists and scientists from

various disciplines working together to produce a critical theory of the present age aimed at radical social political transformation.

As a teacher and curriculum designer, I had seen a functional application shackle Communicative language teaching. In contrast to Habermas' structural, procedural role for language, the Russian philosopher, semiotician and literary critic Mikhail Bakhtin (1981:271, 331), indebted to Buber's I-Thou religious existentialism, presented language as 'ideologically saturated' intertextuality, 'a world view' or collective consciousness. 'Heteroglossia', many-tongued language, divided by geography, cultures, professions and disciplines into genres and sub-genres, suppresses or silences contradictory voices. Rather than 'unitary speech ... about an "Edenic" world', each human utterance mediates centripetal and centrifugal forces, dialogising and internalising heteroglossic speech diversity. Individual 'streams of consciousness' draw dialectically on authoritarian texts, weaving intertextual references, spiralling this internally persuasive dialogue. Reinforcing Foucault's regimes of truth or Wittgenstein's language games, like Gardner's (1983) multiple - verbal, visual, mathematical, musical, natural, environmental, kinaesthetic - intelligences, 'heteroglossia' highlighted for me the necessary release of prior voices and texts, rich semiotic sound-tracks which enable global citizens to cross linguistic barriers.

Tower of Babel limitations force multiple intelligences to choose from the philosopher's 'love', the scientists' 'energy', religious 'faith', the sociologist's 'beliefs', the artist's 'beauty' and the poet's 'truth'. In seeking emergent transdisciplinary discourse of social justice and human emancipation, I saw 'critical' as creative, crucial application of scientific wisdom, not mere condemnation, repudiation or negation. Weber's characterisation (1946:142 cited in O'Sullivan, 2001:90) of an indifferent, dehumanised bureaucratic rationality, of 'specialists without spirit, sensualists without heart; this nullity (which) imagines that it has attained a level of civilization never before achieved' represented for me a warning against narrow disciplinary allegiances.

CR's meta-real valuing of Vedic, Buddhist and Taoist spirituality revived significant 'mythstories' and seminal texts, uniting Mankind beyond heteroglossic cultures and

tribes. Metaphor extended textual resonances of a ‘Beginning when the Word was with God, and the Word was God’. It released imagery of ‘disciplined’ professionals, breaking free of Procrustean grammatical and lexical beds, refreshing linguistic Augean stables and communicating deeper truths. The New Literacies Movement (Lankshear and Knobel, 2007) and the emergence and uptake of digital networked technologies promoted a creative ‘Commonism’. Beyond dichotomies of Christianity/Communism, structure/agency, society/individual, as blind alleys from which humanity might retrace its steps, it treats all texts as ‘open’, dialectical, with potentially positive transformative power.

#### 1.4 A Cultural Historical Activity Theory (CHAT) fit for purpose

Psycho-Socio-Cultural Historical Activity Theory, popularly abbreviated to Cultural Historic Activity Theory (CHAT) (Engestrom, 1987), is currently receiving attention from a multi-disciplinary scientific community. Introduced to CHAT at a Language conference in 2009, I was attracted by the all-important dynamic individual or corporate/organisational consciousness at the heart of the model. The framework (Figure 1.2) offered focus, structure and historic narrative to questionnaires I had previously used for surveys and interviews. Keen to understand the developing consciousness of critical global educators, I saw that the framework analytically balanced life-history and socio-historic-cultural particularities, individual agency and universal human rights, participants’ perspectives and researcher’s empathy, in a seemingly dialectical redemption.

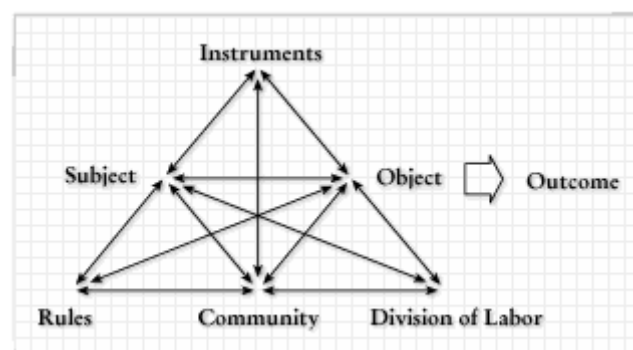


Figure 1.2 Engeström's Cultural Historic Activity Theory  
<http://www.edu.helsinki.fi/activity/pages/chatanddwr/chat/>

CHAT's Subject may be individual or collective, its Objects material or transfactual, its Community face-to-face, online or imagined. The collective nature of global learning means it is always 'constructed' within a social practice or community operating under implicit or specified Rules, and necessitating a Division of Labour. Graphically expressing CR's complex 'social moment', Engestrom's (1999) framework could be applied to the routines, regulations and rituals; beliefs, needs and desires; material resources; social practices; discourses and power of GCESD. The minimalist categories, by their very ambiguity, provided affordances for capturing the open-ended variety of lives I wished to study, accommodating psychology, sociology and history of activity. These nodes and linkages will be elaborated in Chapter 3.

Kuper (2005) insists ad hoc global charity cannot replace systematic, theoretically-informed poverty relief. Activity theory comprises a rich anthropological heritage (Engestrom, 1987); historical links to Darwin, Bateson, Mead, symbolic interactionism and evolutionary biology were reassuring. Derived from Vygotsky's reading of cultural tools as instrumental means to a Jungian diversity of human beliefs and desires, the model could accommodate global differences. Through mediating artefacts, whether concrete or symbolic, individuals or groups achieve specific objectives towards a larger, long-term Outcome. The pre-eminence of cultural tools as the medium for human development and constructivist facilitation made sense, as language teaching methodology at the time stressed Comprehensible Input + 1. In Vygotsky's zone of proximal development, while externally-oriented tools, technologies or Instruments modified activity, 'signs' referred to linguistic mediating of social intercourse.

Foucaultian bio-power, also born of a structuralist epistemology, extended the notion of disciplined bodies to a society of interiorised, controlled consciousness, its critical creativity harnessed in 'disenchantment' by intellectual rationalization. In contrast, Word as sacramental magma, Bakhtin's poststructural theory of metalanguage as 'relativized, Galilean linguistic consciousness' (1981:327), 'the universal semiotic material of inner life' (Voloshinov, 1973:14 cited by Leiman in Engestrom et al, 1999:430) confirmed Goffman's belief (1969:243) that 'As performers we are



merchants of morality'. Bakhtin's claim that "The symbol has a 'warmth of fused mystery'" (ibid, 433) metaphorically 'incarnated' a 'Word made flesh', linking language inextricably to human development. Like Barthes' (1967) *Death of the Author*, utterance in context, the social 'pulse of discourse' underlined users' agency, as critical insertion into reality.

Freire (1998:79) similarly insists, 'none of this (teaching) makes any sense if attempted outside the socio-historical context in which men and women find themselves and within which they discover their vocation to find "completeness," to become "more"'. Communicative and representational power shifted from authority, authenticity and revered 'texts' to tacit theory and 're-presentations' by recipient 'readers' of meaning. Man's deepest spiritual instinct for awe and wonder spells escape from Weber's Iron Cage of Rationality releasing grace, gratitude, magic, ecstasy, care and love. Weber's 'strongest anti-economic force' Charisma, avoids spiritual despoliation: values framed as valuables, revolutionizing from within, can transform traditional, rational-legal norms. Tracing immaterial labour, Wexler's (2008:219) '*Symbolic Movement*' condemns education which is accessory to Marcuse's (1964) 'closing of the universe of discourse'.

Discourse reconstitutes history, communicating and real-ising God, gods, goods or good intentions more or less consciously. Denying private/public dichotomy, disclosing divinely-delivered numinous or universal law, Critical Discourse Studies gives new relevance to Teilhardian imagery of 'body' and 'blood' in 'holy communion'. At a Language and Development conference, an Eastern audience had no difficulty accepting that Stoic 'logos' represented both humanity's unique faculty of speech *and* logical thought. Working dialectically on 'physis', 'logos' merged public and private life, uniting Kantian 'truth seeking' rationality with intuitive, expressive, 'caring', Foucaultian 'self-loving' self. Cosmopolitan 'man was utterly exteriorized, but within a human element, in the human medium of his own people. Therefore, the *unity* of a man's externalised wholeness was of a *public* nature' (Bakhtin, 1981:135).

For me, re-cognised discourse unleashes eudaimonic energy, deeply buried personal and collective treasure which revives dignity and ignites policy rhetoric. Performative

interventions, ‘baptismal’ power to name incorporeal ontological Being, politicises personal passions in ‘an ideal semiotic “guerilla warfare”’ in which ‘the addressees will choose their own ways of interpretation ... a tactic of decoding where ... the addressee rediscovers his *freedom of decoding*’ (Eco, 1979:150). Ecological ‘accountability’ deeper than ‘accountancy’ analysing ‘modes of production’ including objects, texts, our very subjectivities exhales confirmations and conver(t)ations. Powered by dialectical openness, the individual consciousness finally finds redemption in energy loss or entropy. Aligning thought, word, in-deed, CR-embodiment-CHAT revealed ‘absorption of the Divine in nature’ (Buber, 1967:145). Deconstructing one’s self, soul, breath or language promises critical global educators freedom to ‘realiz(e) the divine truth in the fullness of everyday life’ (p.195) where ‘everything is waiting to be hallowed by you’ (p.212).

### 1.5 Rationale

My personal experience had shown that a critical perspective can lead learners of every (st)age from personal commitment to global citizenship, through professional response-ability, to dis-cover/disclose the inherently political nature of education. Chapter 2 formulates and justifies the objective of this research: Global Citizenship Education as Sustainable Development (GCESD). Framed within a critical realist approach, Chapter 3 uses a Jungian mandala to portray a literature search synthesising philosophy, theory and research which warrants critical global education. Chapter 4 presents findings from an extensive literature search, a survey of over 300 PGCE Starting teachers, six focus groups and interviews with practising teachers and academics. In Chapter 5 I critique policy guidelines against a background of current praxis. Chapter 6 analyses eighteen interviews to establish the discourse ‘pulse’ of GCESD. Chapter 7 makes recommendations for accelerating a transformational education to realise political justice for all.

My purpose is to provide practitioners, educators and policy-makers with insights into what initially stimulates this passion for cosmopolitan global citizenship, what sustains and facilitates the personal and professional development of critical global educators and how these, often charismatic and inspired professionals, might better assess their own progress as they further their educational objectives. The interviews

offered participants a catalytic understanding of their own professional trajectories, a worthwhile reflective self-assessment and consultation with an empathetic colleague. I believe coherent synthesis of critical realist philosophy, critical theory and pedagogy can empower educators in every discipline, committed to global learning and teaching (DEA, 2008, 2009), to achieve transformational learning for social justice.

Statistics on human development indicate increasing gaps between the rich and poor, global issues which fall between the interstices of professional responsibility, military conflicts, economic crises, environmental damage, and media control, which the general public feel unable to address (Burbules and Torres, 2008; Klein, 1999, 2008). Global economic pressures have meant growing political involvement in education, as the State in many countries increasingly turns to educators to provide solutions to reduced resources, lack of social cohesion and youth disengagement. Neoliberal ideology steadily colonises language and thought, confusing individualism with individuality, ESD from SD, ‘alienating’ choice, freedom and growth (Bowers, 2011).

As competitive, managerial, materialistic values and goals threaten educational discourses, they challenge professional purpose and direction (Ball, 2009). Evidence-based research and policy, frequently devised on a post-hoc basis, with limited available expertise, accentuates a constrained sociological imagination (Albright and Luke, 2008). Meanwhile, the complexity of global communications, the increasing plethora of international conventions, charters, agreements and accompanying rhetoric makes it essential for those who take the GE agenda seriously to scrutinise policy and practice of critical global education (hereafter CGE). Activist professionalism demands competent addressing of the complex impact of globalization, efficient management of available media and strategic deployment of technologies, in extended communities and contexts (Sachs, 2003).

‘The scope and range of the negative impacts of university-educated people on the natural systems that sustain Earth are unprecedented’ (Corcoran and Wals, 2004:3). In teacher education, the emphasis on functional, measurable aims suppresses contradictions in underlying philosophic rationale. Pressures of time and technicist training neglect the development of teachers’ tacit theories and the rich history of critical thought available for deepening and sustaining intuitive motivations

(Goodson, 2003; Ball, 2007). David Orr (1991:52) reminds us that environmental damage ‘is not the work of ignorant people. It is, rather, largely the result of work by people with BAs, BScs, LLBs, MBAs, and PhDs ... My point is simply that education is no guarantee of decency, prudence, or wisdom. More of the same kind of education will only compound our problems’. Disciplinary expertise, ‘objective’ education, dismissing real powers of personality, passion, discourse and agency, cannot offer the next generation sustaining social structures to tackle urgent global issues, and can accentuate feelings of helplessness, apathy and cynicism.

Educational critical theory has been criticised for ‘its tendency to social critique without developing a theory of action that educators can draw upon to develop a “counter-hegemonic” practice in which dominant structures of classroom and organizational meaning are challenged’ (Anderson, 1989:167). Transformative education focuses on a learner’s internal conversation, in dialogue with Tradition and Other, which continues with and in one’s soul, integrating tacit values and beliefs through transparent discourses. However, one danger of a methodological individualism, or even nationalism, is weak understanding of context, politics, patterns and theories (Cross, 1998; Hursh in Smyth, 1995; Bottery, 2006). Inability to trace social construction, to transform personal responsibility into external competences and political justice, ‘domesticates’ professionals (Goodson, 2008).

Transformational global educators question the socially reproductive, at best transformative, education currently being ‘internationalised’ (O’Sullivan, 1999; Jackson, 2008). Like one’s habitus, deeper than ideology, such a production of subjectivity entails ‘global education’ synonymous with Education as Sustainability, ‘the product of the agreement between, on the one hand, the cognitive structures inscribed in bodies by both collective history (phylogenesis) and individual history (ontogenesis) and, on the other, the objective structures of the world to which these cognitive structures are applied’ (Bourdieu, 1998:55). A transformational pedagogy of hope would not shrink from investigating the semantic, ethical and epistemological contradictions of ESD, confronting vested interests and processes of globalisation (Huckle, 2010) and the development of a metaphysical-poetic consciousness (Bonnett, 2002).

Hardt and Negri (2001:29) call for ‘a new theory of subjectivity’ which ‘operates primarily through knowledge, communication and language’. Educators desiring to offer global teachers systemic understanding, an intellectual solidarity and a sense of transformative power will need a model of social commitment and reflexivity which incorporates motivations, meanings and missions. A Cultural Historic Activity Theory (CHAT) framework, as expressed in a socio-cultural evaluative nexus around the critical global educator’s frame of mind, offers history, methodology and procedure. Beginning and practising teachers working within fragmented policies and initiatives, clearly need to understand where policy and social intentions meet economic realities and resources, if they are to integrate political debates over climate change, world trade, social justice and sustainable communities in their pedagogy.

Anticipating a liberal withdrawal of government involvement in England, practitioners in sustainable networks will need to take further responsibility for their own professional development. Many-tongued heteroglossia of globalisation demands a sociology of education which sustains individual/community voices and texts in diverse contexts. As this thesis will argue, the literature offers philosophic and theoretical foundations which can strengthen convictions and strategies for CGE. Networked learning within ever-growing communities of practice could support an emancipatory research agenda (Peters et al, 2008) which permeates all (st)ages. I hope my research will persuade policy-makers, academics, teacher educators and International Non-governmental Organisation (INGO) administrators to create policy, statutory provision and strategies for the mainstreaming of CGE. Focused on the Creative Commons (Bowers, 2009), it would seek to achieve a truly post-cosmopolitan GCESD.

## **Chapter 2 Globalisation and a Historical Perspective on Global Education in the UK**

*Every time a discourse moves, there is space for ideology to play.*

Basil Bernstein, 1996:24

In keeping with Critical Realism's systemic ontology, Chapter 2 initially outlines socio-cultural risks arising within a global political-economy. While it may be useful to distinguish finance and power from cultural globalization, it is 'the interplay between the economic and political contexts of globalization that has driven most discussions of the need for educational reform' (Burbules and Torres 2000:29). Section 2.2 moves to acknowledge the impact of dominant techno-scientific discourses which threaten to colonise minds, despite educational charters at transnational and regional levels. Highlighting challenges and opportunities, it establishes spaces for CGE.

Section 2.3 begins to define the term 'Global Citizenship Education as Sustainable Development' (GCESD), drawing on both aspirational and critical sources. Section 2.4 traces the diverse origins which continue to cause fragmentation of understanding, aims and effort; its purpose is not a history of Global Education in the UK. Section 2.5 portrays a field acknowledged to be marginal and under-theorised, with policy and practice hampered by uncertain political objectives, yet with potential for critical reinforcement. Given that Citizenship Studies has an explicitly political remit, that ESD enjoys institutional support and that the Global Dimension entails a social justice mission, the chapter questions whether stronger shared philosophical and theoretical understanding could provide advocates with firmer foundations for collaborative GCESD.

### **2.1 Globalisation: Challenges or Opportunities?**

Preliminary studies for this thesis (discussed in Chapter 4) revealed that practitioners of GE frequently rejected references to 'globalisation' in connection with their work, a response that is understandable in the light of potent negative notions of 'globalisation'. Multiple, overlapping, frequently contradictory systems of global

governance today constitute systemic risk. Political-economic, cultural-media, security-military networks, unaccountable to representative authority (Capella, in Burbules and Torres, 2009; Tully, in Peters et al, 2008; Woods in Kuper, 2005) manipulate, downsize and disregard normative legal institutions of modern citizenship.

Intelligence, security, political-economy, environment, finance and health, regulated by institutions such as the UN, IMF, World Bank and Security Council, all formed over sixty years ago, need re-evaluation against normative criteria of inclusivity, accountability, adaptability, fairness and efficiency (Biersteker in Weber and Duderstadt, 2012). Poverty Reduction Strategy Papers still resembling Structural Adjustment Policies, reflect power rather than sound theory. Unqualified rejection, however, reflects a TINA (There is no alternative) negativity (Bhaskar in Archer et al, 1998:622).

The UN-funded Millenium Ecosystem Assessment (MEA, 2005) substantiates claims that globalization has brought dependency, inequality and resistance not democracy, equality or lasting peace (Pogge in Kuper, 2005; Tully, in Peters et al, 2008). While global technology and social media afford expanded empathy, global technocapitalism has created a socio-ecological legacy of natural resource degradation (Kahn in Darder, 2009). For the losers, globalisation entails a downward spiral, harmonising lowest-common-denominator wages, child-labour, exploitation, merciless quotas, unsafe factories and environmental degradation (Korten, 1995, cited in Mayo, 2005). Cultural anthropologist Susman-Pena's Special Report for the Centre for International Media Assistance, Washington, notes 'Donors to media development rarely articulate a precise theory of change at the outset of their interventions,' and 'media development-donor support for strengthening the quality, independence, and sustainability of the news media-has comprised only about 0.5 percent of overall aid to developing countries' (2012: 4). Identifying 'blind spots in the areas of learning, corruption, and journalism education' and 'media development's isolation from other development work,' (p.20) she recommends more emphasis and 'better integration into mainstream aid' (p.37).

Squandered peace savings after the fall of Communism (Peters et al, 2008), ‘toothless’ rhetorical generalisations, ever increasing surveillance unchallenged by investigative ‘sousveillance’, increasing gaps in income, international financial dependencies and resource privileges compound social injustices (Kuper, 2005). Multi-sector alliances such as the International Food Policy Research Institute are beginning to coalesce research on gender, nutrition security, power and resource allocation within the household, market development, institution-building, land tenure, natural resource management and poverty reduction. Promoting export-led growth, resource extraction, energy privatization and carbon markets, the World Bank’s neoliberal dogma generates complex strategic initiatives like Clean Development Mechanism and Reduced Emissions from Deforestation and Degradation (ISS, 2011), all too often frustrated by fraud and corruption.

Sovereignty, no longer in territory but in ‘the threat of terror becomes a weapon to resolve limited or regional conflicts and an apparatus for imperial development’ (Hardt and Negri, 2000:390). Beck (1992) categorises global risks as (i) technological-industrial, frequently caused by affluence, e.g. the greenhouse effect, pandemics, genetic engineering, reproductive medical technologies; (ii) socio-economic, ecological destruction of diversity in language, culture, indigenous knowledges; and (iii) nuclear, chemical and biological warfare. Giddens’ (1985:338) four institutional dimensions of late modernity identifies rampant capitalism increasing rich/poor divides, the destructive impact of industry on ecosystems, human rights’ violations resulting from intensified surveillance and state violence as key features. Each threat correlates with absences in the education curriculum of citizens, expected to assume democratic responsibility for statutory political commitments.

Citizens choosing ‘truths’ willingly or unwittingly engage in an ecology of epistemologies. Cultural-symbolic exuberance outweighs material global exchange (Kenway in Apple et al, 2005; Giroux, 2005; Wexler, 2008). A knowledge economy, reliant on information and symbolic surplus, prioritises linguistic, numerical, dress and product ‘codes’ (Peirce, 1958) in the semiotic battle for meanings. ‘Dromology’, the science of speed, sees individualistic capitalism hurrying a frenzied public into ‘chronopolitical’ citizenship. Merging myth, magic and media, ‘logistics of perception’ create an intense blindness – a bi-polar inertia between a biologically-



generated social movement and a technology-induced passivity (Armitage, 2000). Simulations and hypermedia weapons-of-mass-destruction reduce democracy to an economic rather than political concept (Lund and Carr, 2008). Sustained by imagery, ignoring dangerous illiteracies, a frenetic public leaves large swathes of decision-making to industrial ‘experts’: pharmacy’s drugs, weaponry’s drones and cruise missiles, and the health and agricultural chemicals of everyday discourse (Beck, 1992).

Affective-computing, cloud-computing, augmented reality and human-machine symbiosis blur demarcations of selling, sharing and caring. Consumer-media relationships, blending profit and idealism, link a military-industrial complex to computer gaming, cinema and sport collaborations. Subliminal advertising ‘imagineers’ excessive consumerism (IBT, 2007; Burbules, 2009; Giroux in Sandlin, 2010), generating industrial waste. Media concentration and control pass as neutral ‘journalism of information’, while a persuasive cultural-political-economy (Fairclough, 2010) trivialises unsustainable food-production processes, animal abuse and environmental impact in glossy, distracting advertising. Hyper-commercialism commodifies art, film and entertainment for consumption rather than participation (Williams, 2003; McChesney in Held and McGrew, 2003:266). Aestheticising war, medicine and important sectors of life, media threaten to leave a democratic electorate anaesthetised.

As countries ‘increasingly seek(ing) to place science and innovation at the centre of their development strategies’ (Conway and Waage, 2010: xv), ‘cultural flows are transforming ... the politics of identity’ (Held and McGrew, 2003:18). Digital hyperreality emphasises ephemeral identities, dislocating chronotope (time-place) legitimations of privacy and permanence. A semiotic glut of mobiles, Google Apps and social computing permits conferencing, newsletters or virtual platforms blending beliefs and formal theory in communities of *praxis* (Gee, 2011) beyond mere *practice*. Hypertextuality affords non-linear learning, enhancing pluralized identities. Transdisciplinary cybernetics, through pacemakers, implants or bio-electronic prostheses, enable ‘cyborg’ capabilities (Haraway, 1991). ‘Hactivism’ and cyborg alliances offer producers/‘prod-users’ bio-power for querying ‘misrecognitions’ or ‘mystifications’ (Kenway and Fahey, 2009).

New subjectivities precariously merge public myth with personal treasure as science-, fan-, slash-, and Second-Life fictions devour fact. Potentially still unrealised (HEA, 2006; Preston, 2010), globally-networked communities can reinforce democratic governance, challenge corporate power, (UNESCO, 2011b) and contextualise sustainable imaginaries. Online activist organisations like British-based 38 Degrees with two million members and Avaaz's fifteen million in nearly 200 countries 'capcha' bio-power, 'promot(e)ing sustainable development as ICT creates the scale and feedback mechanisms to make empathy a force for change' (Alakeson et al, 2003:46). Digital 'dialogical democracy' (Fairclough, 2010) affords 'cyber-struggle as an arm of political battle, rather than its replacement or substitute' (Kellner in Burbules and Torres, 2009:313). Fearing 'slactivism', digital reformers warn against cyber-utopian techno-determined ideology, as a post-politics public, thinking the job's been done, switches off (Fuchs, 2012).

Critical citizenship renders all discourses suspect, including cosmopolitanism, human rights, Millenium Development Goals (MDGs) (Held and McGrew, 2003; Hill, 2009) and international instruments of Sustainable Development. Meanwhile, a democratic deficit and destruction of deliberative public spheres threatens to delinguistify the lifeworld (Habermas, 1984). Democracy, often defined by youth in terms of freedom to buy without government restraint (Giroux in Sandlin, 2010) renders global citizenship as Aristotle's 'participation in public affairs' no more than infectious slogan. Turner's (2011:193) cultural genealogy of pedagogy and language renders 'critical' a prized badge, an honorific, or 'metaphor for the intellectual and rhetorical power that the word both yields and wields'.

In 2009, an OECD study revealed regulatory capture with the strongest bank connections in the UK, USA and Switzerland. Shaxson (2012:193) deftly links international crime, intelligence, arms smuggling, drug trafficking, terrorism, money laundering, illicit financial flows, capital flight and debt to 'offshore' as 'not only a place, a system and a process, it is also a collection of intellectual arguments'. 'The offshore world is an endlessly shifting ecosystem' (p. 22), with OECD member states, notably Britain, the United States and several big European havens as guardians. Non-domicile status, secrecy, trust laws, financial deregulation and permissive governance

standards created by the International Accounting Standards Board allow massive opacity. Based in the City of London, this private company registered in Delaware, financed by the big four accountancy firms and some of the world's biggest multinationals, 'write their own disclosure rules' (p.252).

Secrecy jurisdictions deregulating offshore/onshore systems constitute 'nothing less than a head-on assault on the foundations of social democracy in Europe, and on democracy, accountability and development in vulnerable low-income countries across the world' (p.148). Confused understandings of 'offshore' in terms of physical rather than political geography exacerbate the replacing of accountability by sharp accountancy. Fifth in the Financial Secrecy Index, the UK has played by far the most important historical role in the emergence of 'the British offshore spider's web' (p.145). Britain and the US, two leaders of modern global finance, are now among the most unequal societies in the developed world (ibid, p.277). Legal loopholes reflect an 'umbilical, two-way relation between London and its overseas satellites' (p.101), allowing 'influence without responsibility' (p.110).

Hardt and Negri (2000:404) build on Foucault's 'bio-power' as dominant technologies which produce sign systems and self. They describe 'productive corporeality', a social fabric in which 'control over linguistic sense and meaning and the networks of communication becomes a more central issue for political struggle'. A new global, geo-political order, with NGOs, the UN, religions, media and civil society at the democratic base of the pyramid, represents a 'multitude', creating subjectivity that emerges from the dynamic of singularity and commonality. It is the role of Empire, through its pinnacle of US and G8 monarchy, multinationals and INGO aristocracy, to mould this multitude into a politically-effective force, resisting corporate capitalism, unfair trade and deregulated finance.

This section has presented a critical hermeneutic of globalisation, acknowledging dominant technical rationality, financial and media power in a complex cultural-political-economy. Mediating partial focalisations of techno-capitalism, environmental threat, militarism and consumer-media culture, it suggests bio-political production is vital to global democracy. Education which presents no alternatives denies learners means to identify the relative rationalism of institutions and social

practices (Fairclough, 2010). The next section considers how politically-oriented pedagogy of hope might occupy ecological niches in globalisation.

## **2.2 Dominant Discourses or Education's Second Edge?**

This section describes the impact of globalisation on education, beginning with overarching global and regional influences. 'Neoliberalism is not a viable political philosophy ... it has no effective theory of, or politics relevant to, developing a cohesive and integrated society' (Giddens, 2001:18). The section argues that absent, assumed, ambiguous justifications and atomised individualist discourses of choice and growth in a highly stratified society reduces public to private decision-making, isolating and obfuscating educational autonomy. Neoconservative exclusionary impulses masked as high standards, traditional values and a patriotic National Curriculum also disguise intention (Apple et al, 2005). Countering hegemonic purposes which influence national education policy, the analysis suggests open, dialectical 'third way' critical studies, which foster Nussbaum's (1997) global perspective from an early age.

Rawlsian liberalism defines the benefits of education as not only economic but social and personal enjoyment of the culture of one's society, participation in its affairs and a secure sense of worth. While global mobility and policy exchange offer benefits for some, GATS agreements, 'trading' education as merchandise, have also meant loss of educational sovereignty, contextual inappropriacy and diminished quality assurance. Prioritised science, technology and business have led to cultural homogenization and brain drain (Verger and Bonal, in Hill, 2009). International education reform, 30-40 years ago focused on social mobility and individual welfare, today is justified by economic rationale, competition and workforce (ECET, 2010-11). Klein (1999:100) instances commercial and media contracts which constrain cultural critique, inhibit investigative education, and prevent publication of research at Universities.

Traditionally comparative education research resisted insidious colonised (Crossley and Watson, in Furlong and Lawn, 2011) appropriation of the lifeworld by state and economic discourses (Habermas, 1984). Today decentralizing agenda, corporate managerialism, international ratings and 'anorexic funding policies' (Kenway, in Ball

et al 2007) manufacture competitive pressure (Apple et al, 2005; Burbules, 2009). Although evaluations could engage students in meaningful research, university participation lags far behind; of 14,000 universities in the world, only 15 have published reports on sustainability (IAU, 2011). Conceived in 1997, the Amsterdam-based, non-profit Global Reporting Initiative allows organisations to commit publicly to operations, research and teaching aligned sustainably. Involving 600 organisations in over 60 countries, it provides a sustainability framework currently used by over 2700 organisations. Global Witness' small staff of 60, founded in 1993, campaigns against natural resource-related conflict and corruption, maximising transparent/accountable environmental governance.

Although political philosophers (Sen, 2004; Kuper, 2005) provide grounds for redistribution of educational resources, the 'economy of the discourse constellation' (Foucault, 1972:74) nuances the cline from humanitarian to transparent financial interest. Employment-related training and vocationalisation optimise the socio-economic order of teachers' lives (Day et al, 2006). Even MDGs can distort local policy, confuse targets with means and focus resources narrowly or unrealistically (Vernon and Baksh, 2010) if unrelated to contextual political, social and individual capabilities (Sen, 2004; Nussbaum, 2004). Brown (2013:157) reports the acceptance of MDGs as axiomatically good 'frameworks for campaigning and awareness raising rather than debate', as 'obedient activism' which 'foreclosed a range of other possible responses to such complex issues'.

Global compressions demand redefinitions of 'rights', 'fair trade' and 'development' as UN tax treaty models lose out to more powerful OECD models. An independent organisation launched in the British Houses of Parliament in March 2003 and dedicated to high-level research, analysis and advocacy, Tax Justice Network challenges Transparency International's rankings. 'Developing countries lost up to a trillion dollars in illicit financial outflows just in 2006 – that is ten dollars out for every dollar of foreign aid flowing in' (Shaxson, 2012:158), which justifies questions around the practices of the Commonwealth Development Corporation (CDC) with its own '78 subsidiaries in tax havens' (p.275). Seeing that 'hundreds of billions of dollars of tax revenue are at stake', South Africa's Finance Minister Trevor Manuel remarks: 'It is a contradiction to support increased development assistance, yet turn a

blind eye to actions by multi-nationals and others that undermine the tax base of a developing country' (p.164). 'Tax is the most sustainable, the most important and the most beneficial form of finance for development' (p.284).

While UNECE, UNESCO and EU charters offer socio-cultural capital, as Euromarkets and levels of consumption double domestic bio-capacity, scepticism is warranted (Delanty, 2007). A UK Parliamentary committee in 2008 found that 'a quarter of multinationals paid no corporation tax at all in 2005-2006' (Shaxson, 2012:274). UNECE (2011) specifies HE criteria for allocating resources in formal, informal and non-formal education as a 'key mechanism for building ESD into the professional development of educators, including those working in NGOs, the media and broader vocational education' (p.4). However, ESD Competences classified as Holistic, Envision Futures and Achieve Transformation, restricted to 'challenge unsustainable practices *across educational systems*' (ibid, p.8, my italics), avoid naming political-economic structures beyond the individual or institution.

The Bologna Process, Lisbon Treaty policies, skills cards and competences collocate assessment-driven education with speculative markets, jobs, competition, and mobility of labour. Yet emancipatory education which incorporates the four Rs of taxation – revenue, redistribution, representation and re-evaluation of natural and human resources – could unleash society's partially-articulated global intentions. Eurydice's active European Citizenship programme, 2007-2013 makes a budget of 215 million euros accessible to civil society and educational institutions. The European Citizens Initiative gives a million EU nationals, providing they are located in a quarter of the Member States, the right to call on the Commission to initiate a legislative proposal.

The EU's industrial consumer paradigm, with only cursory references to culture, emphasises instrumental over intrinsic ethical imperatives (Spring, 2006). The seductive rhetoric of 'lifelong learning' reinforces standardisation (Usher and Edwards, 2007). Business metaphors of quality control, accountability and entrepreneurship replace notions of democratic participation (Coffield, 2000). The Joint Ministerial Session on ESD at Belgrade recognized the limited competence of educators as a frequent 'bottleneck in achieving ESD' (UNECE, 2011:2). Critiquing

contradictions in complementarity, coordination, coherence and consistency of European policy, Concord (2009), the NGO Confederation For Relief and Development, identifies the need for politically-literate citizenship, despite reported 'Europe-wide reluctance amongst educators to openly address prevailing political ideologies' (Davis, 2006:7).

Hybrid anarchic, hierarchic, heterarchic educational governance (Ball, 2010) means that even philanthropic solidarity, whether NGO or industrial, demands critical scrutiny as incursion into curriculum (Smith, 2004). Legerdemain policy assumptions around local management, assessment, gifted students, or knowledge simply transferred to business (Ball, 2007; Brown et al, 2008, Levin, 2009) leave markets as ultimate arbiter. Chang (2010) warns of degree inflation and over-investment in Higher Education, 'for the link between education and national productivity is rather tenuous and complicated ... far greater attention needs to be paid to the issue of establishing and upgrading productive enterprises and institutions supporting them'. 'Corporate universities' (Giroux, 2009; Mitchell and Moore, 2012), their diversity flattened, expertise 'modularised' (Lemke, 2010), in danger of supplying short-term research evidence and compliant, technically competent manpower, warrant principled infidelity, identifying whose interests they serve (Jackson, 2008; Langley et al, 2008; Unterhalter and Carpentier, 2010).

Meanwhile, a deprived Fourth World (Burbules, 2009) demands re-cognition; privileged citizens of the First World, must realize that 'the Wretched of the Earth' (Fanon, 1968, cited by Abdi in Peters et al, 2008) will not eat either the conceptual foundations or the rhetorical offshoots of citizenship or democracy. Hybridity or 'glocal' indigenisation needs to replace linear, dualistic simplifications of pro-/anti-, metropolitan/periphery (Edwards and Usher, 2008). INGOs such as ActionAid, Save the Children and Oxfam, through the Interagency Network for Education in Emergencies (INEE), are important mediators in GCESD. Education for all – Fast Track Initiative, now the Global Partnership in Education – represents 46 developing countries, 30 bilateral, regional and international organisations and development banks; of its nineteen seats, three are allocated respectively to civil society in the North, the South and one for teachers! Education International, the world's largest federation of unions, representing 30 million education employees in 400

organisations from 70 countries and territories, ‘ought to give priority to ongoing education among us as an important political task’ (Freire, 1998:66).

Revised conceptions of journalism, advocacy and media allow investigative cosmopolitans to articulate global processes, flows – techno-, ethno-, media-, ideo-, finance-, sacri- and leisure-scapes (Edwards and Usher, 2008) offering relevance, currency and agency (Giroux, 2009). While ‘attention philanthropy’ engages celebrities in endorsement, tabloid-press imagery and hype/hyper-reality necessitate a critical perspective. Corporate managerial ineptitude, technical incompetence or simplistic aversions will not suffice. Skilful monitoring, juxtaposing personal ethics against public systems (Plant, in Corcoran and Wals, 2004; Pickering et al, 2007), can generate transformations as bio-, nano- and informatics technology and science raise new ethical questions.

However, ‘style shows’ and ‘genre confusion’ in professional online discussions frequently neutralise peer review, critical analysis and theoretical evaluation (HEA, 2006). Although media-ated, multi-modal technologies enable authentic (Traxler and Wishart, 2011) educational networking, commercial data-mining and crowd-sourcing open to expropriated ‘playbour’, can trivialise and de-mean technoliteracy. Bott and Young (2012:56) report on the Kenyan Government’s Open Data Initiative and productive use of crowd-sourcing in Sudan, Haiti and Nepal for crisis and development, land tenure monitoring, forestry management evaluation, tracking and sanction of human rights abuse, peace-building intervention, and conflict prevention. Within hours of the Haiti earthquake, a team of graduate students at The Fletcher School, Tufts University ‘mobilized an active partnership’ ... ‘and provided a key element of volunteer support in reviewing and curating incoming crisis data’.

Selby and Kagawa (2011) detect ‘domestications’ (Giddens, 1985; Beck, 1992) which relinquish revolutionary ‘militarism’ (Freire, 1970; Hanvey, 1975) for milder ‘conflict resolution’ or ‘peace studies’. Whether as offliner, novice, professional or digerati (Alakeson et al, 2003; Burbules, 2009), stakeholders need to extend strategic alliances with employers, unions and indigenous communities. As the media restructure, and audiences generate more open ‘corporate’ journalism, IBT (2012:13) warns Development INGOs, tempted to turn fresh channels into marketing tools, that ‘In the



networked public sphere how you communicate is even more an incarnation of your values and objectives than in the analogue world’.

Critical academics report teacher education stripped of philosophy, theory (Furlong and Lawn, 2011), and metaphysical frame-of-mind development (Bonnett, 2002) rendered as technical reflection (Ball et al, 2007). Semantically engineered, selectively transferred policies, used inconsistently to manipulate ethnolinguistic, political and educational groups (Steiner-Khamsi, 2004) create an unconvincing pastiche. Powerful military ‘doctrine’ emanating from Western universities (Klein, 2008), policies ‘policing’ transferable skills, move ‘liberal’ education further from its Latin origins of ‘liberare’ as ‘setting free’ (Lemke, 2010). Assessment-driven curricula suppress criticality (Griffith, 1998), as teachers ‘delivering’ externally-created curricula unwittingly control content by omission, mystification, defensive simplification and disembodied fragmentation, divorced from student culture (Ball et al 2007; Darder, 2009).

Education policy which absents philosophical justifications effaces agency allowing economic rationality, celebrity culture and jouissant individualism to create new forms of inequity and symbolic violence (Kenway in Ball, 2007). The politically crucial nature of literacy, narrowly interpreted, unquestioningly linking Signifier to Signified, ignores the essential third element of the Interpretant in the semiotic triangle (Peirce, 1958) (More about this in later chapters). Left unchallenged, literacy defined ‘literally’ means an endangered public, ethical yet wilfully illiterate. Such depoliticisation is attributed to loss of nerve (Hooghof in Peters, 2008) and inadequate critical skills (O’Sullivan in Lund and Carr, 2008). Avoidance of cognitive and emotional disequilibrium, significant for transformative learning (Mezirow and Taylor, 2009), reduces individuals to passive consumers of policy and pedagogy (Apple et al, 2005). Critical literacy encourages citizens to question ‘Why?’ and ‘So what?’, ‘di-vesting’ vested interests in context, curriculum and method. Activist academics (Hargreaves, 2003; Sachs, 2003; Ball, 2007) managing technologies which advantage distributed learning communities (Lynton-Brown in Apple et al, 2005), forge fresh alliances of trust beyond schools and universities.

A resilient ecological intelligence challenges historical assumptions and metaphors which ‘colonise’ minds today (Bowers, 2011). Indigenous permutations enable civil society to dialogue, dialectically influencing corporate social responsibility (Alakeson, 2003) and university research (Weber and Duderstadt, 2012). Over half of UK graduate employers now demand sustainability and corporate-social-responsibility expertise (Chalkley et al in Jones et al, 2010). As philanthropy itself moves from palliative, developmental giving to more strategic accountability (Ball, 2010), a ‘third way’ addresses industrial ‘imagineering’ (Sandlin, 2010). Open Education, University of Utopia, MIT’s OpenCourse Ware all epitomise the search for ‘commonist’ discourses, dialectically opposing capitalist and communist ‘histories’, restoring and reconstructing Creative Cultural Commons.

Discourse analysts identify institutional or commercial ‘spin’ in justifications of policy, curriculum and practice (Alexander, 2009; Fairclough, 2010). Dryzek (2005, 2010) advocates that Sustainable Development discourse should collaborate with Ecological Modernization and Green Rationalism, combining values analysis and cultural studies in *‘The Politics of the Earth’*. Instancing ‘ozone hole’ as legitimizing discourse for public, scientific and transnational governance, encompassing political preferentials and economic differentials, bonding and bridging rhetoric accommodates complex democratic global purposes. Senior Vice President and General Counsel World Bank Group, Anne-Marie Leroy (Weber and Duderstadt, 2012:46), encourages: ‘through scientific inquiry and research, the academic community can help identify proactively critical legal problems, as well as fill the gaps where there are lacunas in the law, without having to wait until the legislature enacts a new law or the judiciary passes a new judgment’.

Whether through enlightened ecological understandings or pragmatic responses to economic constraints on research funding (Furlong and Lawn, 2011), coalitions attempt to align internationalisation and sustainable development rhetoric (Bourn, 2009). ‘Graduate attributes’ policies at leading Western universities, satisfying employer demands for empathetic transnational competence, require enlarged, transformative ESD (Brown et al, 2008). Collaborative exchange programmes at a few British Universities have led to the introduction of global curriculum changes (Bourn and Shiels, 2006) where the HEA and EAUC extend Sustainable Development

beyond technicist resource management of premises (Corcoran and Wals, 2004; Jones et al, 2010). Curricula Science and environmental studies are seeing mutual benefit in dialogue, the first to gain socio-cultural relevance, the second for a legitimate place in the academic curriculum (Gough, 2002).

Interdisciplinary projects which unite academics, environmentalists, commercial and civil society in exposing corrupt or failing local practices, (Sandlin and McClaren, 2010) reflect education's moral agenda. Jointly funded by Research Councils, the Scottish government and the Department for Environment, Food and Rural Affairs, the Rural Economy and Land Use programme from 2004-2012, involving 40 distinct disciplines and around 4,000 stakeholders, demonstrated an ecological perspective. Eynden, 2011). Socio-scientific literacy (Levinson, 2008) for socio-political aims (Gough, 2002, Oulton, 2004; Reiss, 2009), mathematics through multicultural approaches (Nelson et al, 1993), morally-careful geography in a culture of argument (Lambert et al, 2004), 'big picture' history (Phillips, 2002) and transnational paradigms for language teachers (Risager, 2007; Stibbe, 2008) restore interdisciplinary, cross-cultural foundations and historical disjunctures in an integrity of knowledge (Gundara, 2008).

Section 2.2 has emphasised the need and the potential for institutional initiatives to prioritise progressive educational purposes over current instrumental, functional rationale. Section 2.3 defines transformational GE (O'Sullivan, 2002; Jackson, 2008) which treats universities and teacher education as democratic public spheres where work, labour and action might coherently integrate discourse, identity and efficacy.

### **2.3 Defining Global Citizenship Education as Sustainable Development**

Environmental education, which in the 1960s addressed pollution, conservation and population growth, following UNESCO and UN Environment Programme conferences differentiated learning *about*, *through*, and *for* the environment. First used by the UN in the '60s to refer to the 'third world', 'Development Education' supported by NGO education departments and Development Education Centres, emerged in the 1970s. Peace Studies initially contributed understanding of conflict from personal, local and global perspectives, distinguishing concepts of direct assault,

terrorism and war from indirect structural violence of discrimination, poverty or hunger. The introduction of the National Curriculum and the election of a Labour government in 1997 allowed a widening of concerns to include social justice, human rights and ecological balance. On Futures Education, however, Hicks (2008:7) records, 'Whilst educators internationally had a long-standing interest in this field awareness of its existence and value came somewhat late in the UK'.

In 1988, Graham Pike and David Selby defined the five aims of GE as: Systems consciousness; Perspective consciousness; Health of the planet awareness; Involvement consciousness and preparedness; and Process mindedness. At his appointment as Dean of International Education at Vancouver Island University in January 2009, Pike, a prominent figure in GE in the UK, spoke of the synergies in international studies, citizenship education, the Masters in Business Administration, the English Communication programme and overseas partnerships. His optimism for such an interdisciplinary emergent formulation of GE in Higher Education offers a large part of the vision which underlies this thesis.

Stressing a socio-relational process, James Becker, also a leading figure in GE in the US, and Senior Consultant at the Social Studies Development Centre of Indiana University, states 'We don't look at the world as separate pieces of real estate, but as a society in which people interact in different ways'. Including individuals, cultural and community groups, business partners and consumers, Becker wisely concludes, 'I don't get too excited when people say we need one definition of GE' (Rasmussen, 1998:1). Similar systemic 'glocal' integration is confirmed by Merry Merrifield, associate professor of social studies at The Ohio State University, reminding educators that GE 'builds from the economy and cultures in the community. But the connection is always in the community, whether it's political, economic, social, cultural, or environmental' (Rasmussen 1998:1). While rejection of a single definition is appropriate to a developing field with a remit as wide as human evolution towards social justice, this thesis indicates practical means to link emergent Becomings of GE to a eudaimonic freedom of Being.

The Council of Europe's North-South Centre definition of GE (2002), recalling agreement at the World Summit on Sustainable Development 2002 and resonating with Freire's 'conscientization', stated:

- GE is education that opens people's eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice, equity and human rights for all.
- GE is understood to encompass Development Education, Human Rights Education, Education for Sustainability, Education for Peace and Conflict Prevention and Intercultural Education, being the global dimensions of Education for Citizenship.

In Britain, close historical ties bind Development Education, Citizenship Studies and Global Citizenship; similarly, the seeds of today's Education for Sustainable Development lie in earlier Environment Education. Robin Richardson, considered by many to be the father of GE in the UK, saw 'GE' as a 'generic term' (1990) for progressive or 'adjectival' educations. Bourn (2005) argues that development education practice in England is closely linked to areas such as active citizenship, human rights, quality of life and cultural diversity, and is an important root of sustainable development education.

The Department for Education and Skills' global dimension in schools (DfES, 2005) included Sustainable Development as one of eight key concepts; other elements were Social Justice, Conflict Resolution, Global Citizenship, Human Rights, Interdependence, Diversity, and Values and Perceptions (see Figure 2.1). I found this mapping of GE to be very helpful during preliminary research and, as further explained in Chapter 3, have come to see Critical Discourse Studies as the best means to implement the Values and Perceptions component.

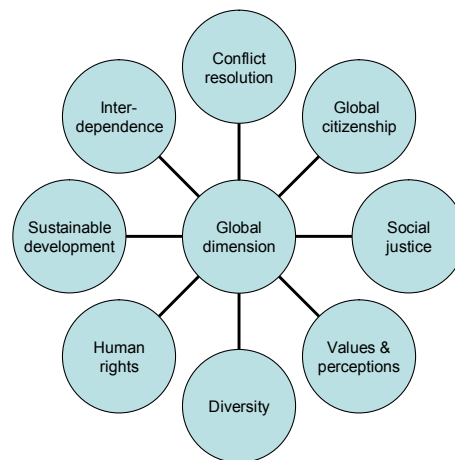


Figure 2.1 Simplification of key concepts (DfES, 2005:12)

The sub-fields of Citizenship Studies and Sustainable Development are established and powerful in terms of European and UN support, funding and policy. Advocates of closer collaboration (Pike, 2008) argue each has much to offer the operationally smaller field of Development Education, the former its curricular status and political remit (Huckle, 2006), and the latter its institutional and policy frameworks (Hicks, 2008). Distinguishing behavioural ESD1 from cognitive, skills-based ESD2 that equips students to discriminate wisely, Ware and Scott (2007) resist ‘Sustainable Development’ as a paradoxical compound.

Described as a holistic, convergent globalist movement (Hicks, 2007), an ‘umbrella term’ or ‘alliance’ (Marshall, 2005:111) for diverse educations of peace, environmental, anti-racist, multi-cultural, human rights, futures and development education, these distinctive agendas and incoherent initiatives are ‘unable to respond to the imperatives presented by globalisation’ (Davies et al, 2005:73). Despite uneasy alliance, ‘discursive bricolage’, ‘cynicism and reservation about the Citizenship Curriculum’ (Marshall, 2005:114, 139), Think Global’s hosting of ESD activity and joint NGO research (Darnton and Kirk, 2010) indicates awareness of the need for

coalitions; equally important to advocates is the contrapuntal need to problematise terminology and issues (Huckle, 2010; Selby and Kagawa, 2011).

The Sustainability Frontiers coalition, led by British academics, calls for a cognitive, research-based (Sterling and Scott, 2008), semiotic approach (Selby, 2006) to critical GE as a frame-of-mind (Bonnet, 2002). Embracing local and indigenous culture and cosmology as ‘environment’, the coalition’s website recognises true sustainability as entailing (w)holistic education which taps into the deepest reservoirs of human development, ‘concerned with formal, non-formal and informal education that works fluently across social, psychological and spiritual levels of experience as it addresses the current confluence of threats to the environment and human society globally’ (UNFCCC, 2012).

A spate of Council of Europe instruments and European Commission research outputs including The Education, Audiovisual and Culture Executive Agency’s (EACEA, 2012) Report *Citizenship Education in Europe*, together with Democratic Life UK’s supporting coalition of ten founding and thirty supporting organisations, indicate the strength of normative power and resources which Education for Democracy and Human Rights Education (EDHRE) represents. Following Huckle’s (2006) arguments for centring historically-situated, curriculum-mandated and politically-empowering Citizenship Education, I adopt the aspirational acronym ‘GCESD’ to represent the admittedly indeterminate emerging field of Global Citizenship Education as Sustainable Development.

## 2.4 From Conflicting Origins to Critical Aspirations

This section traces the diverse and contradictory progressive, philosophical, civic, political and pragmatic origins of GE in the UK. Diffusion of purpose and conflicting ministerial, practitioner and academic agendas indicate a loss of early political drive in ‘recontextualisations’ with subsequent compromises.

Early links with progressive education and citizenship education, and a lack of coherent social education in the English school curriculum (Huckle, 2006), evident in the late acceptance of social studies graduates into teaching, explain historic disjunctions in the various purposes of GE in the UK. Philosophically guided by progressive schools like Rabindranath Tagore’s Shantiniketan, a centre begun in 1901 for the best learning in East and West, and A.S. Neill’s Summerhill, instituted in 1921, GE critiqued the ‘dichotomies between mind and body, science and art, fact and value, work and learning’ (Richardson, in Steiner, 1996:4). Other original, visionary educational philosophies came from Gandhi, Vinoba Bhave, Julius Nyerere, Paulo Freire and Ivan Illich (ibid, 1996:xii). Inspired by the League of Nations, leaders like Jim Henderson at the Institute of Education, University of London, and Robin Richardson at the Council for Education in World Citizenship (CEWC), the oldest independent body for citizenship education, sought political and civic engagement within and beyond national borders, through the World Studies Project.

A strong American influence was further nuanced by mixed origins: demands for citizenship education to address increasing immigration and the progressive education movement after the outbreak of World War 1 led to the formation of the National Council for the Social Studies (NCSS) at Columbia University in 1921. Against a background of multinational expansion in new postcolonial nations, key social and political scientists emphasised a systemic view of cultures, species and the planet. Further ground-breaking work on learning objectives and classroom materials at Indiana University were part of a worldwide movement. At the birth of ‘the UK variant of GE’, ‘radical’ influences of Galtung, Rogers and Freire significantly extended the conceptual framework to explore the ‘political and economic background’ of global issues (Hicks and Holden, 2007:14).



A dilution of political intent and abstraction of ‘consciousness’ is evident in the history of GE. Robert Hanvey’s (1982) focus on the cognitive perspective of GE, resulting from his VSO experience, specifically referred to military nuclear power and media critique. Scruton’s (1985) attack on ‘subversive’ World Studies rightly indicated the political dynamics of Development Education, an explicit element in its early history. Recontextualised at the University of York’s Centre for Global Education, Pike and Selby’s (1988) epistemological paradigm, substantiated by Capra’s systems theory and Carl Rogers’ humanistic psychology, emphasised social justice and deliberative democracy. Complex systems of global governance challenge educators: although Pike and Selby (1988) referred directly to socio-political action skills, teachers took from the course active learning styles rather than the holistic principles or controversial issues advocated (Vulliamy and Webb, 1993).

Following the 1992 Rio Earth Summit, ESD emerged as a synthesis of environmental and development education. Early attempts to clarify NGDO purpose and rationale distinguished project objectives from development education, fund-raising, campaigning, public relations and agency promotion. Described as ‘elephant education’ provided by blind men emphasising various aspects of an issue-based ‘spectrum of conservative, liberal and socialist views of the world’ (Hicks 2008:4), the ‘wrangling’ submerged by ‘fear of alienating potential’ or ‘losing possible financial support’ also prevented deliberation of ‘tasks and tensions’. Steiner (1996) introduced terms such as ‘global dimension’ and ‘global education’, noting that while global issues related inherent global economic injustices, the cultural achievements or self-sufficiency of Southern societies received less attention. Huckle (1997:8) regretted that ‘development and other adjectival educations have sometimes suffered from trying to hide their politics and the fact that they represent political/citizenship education under another label’. Explicit references (Concorde Europe website, 2003) to ‘economic, social, political and environmental forces’ and ‘power and resources’ indicated willingness in some quarters to name issues at the heart of GE.

Contradictory agendas of policy makers and academics allowed behavioural environmentalism to dominate the global agenda (Bourn, 2008) in DfES’s Sustainable Development Action Plan (SDAP, 2003), which attempted to merge internationalisation and environmental sustainability. Marshall (2005:79) reported

‘different political goals and educational remits’, questioning whether ‘this complex relationship has compelled global educators to make compromises (particularly in relation to the critical nature of global education pedagogy)’. Similarly, ‘conceptual debate’ in Germany (Asbrand and Scheunpflug, 2006:38) highlighted competitive social and material dissonances, in the ‘concrete background which is founded on the competition for funding’ and the institutional support of ‘established chairs and teaching positions’ for environmental education.

Citizenship’s media literacy, environmental sustainability and global aims through topical, controversial issues align productively with ‘glocal’ education in curriculum, campus and community. However, successive qualitative and quantitative surveys of Citizenship and primary ITE (Wilkins, 2003; Davies, 2006; Holden and Hicks, 2006) reveal formulations of acceptance, obedience and uncritical patriotism; teachers lacking in knowledge, training and expertise; reluctance to address sensitive, complex issues; indeed, specific absences of economic and political literacy related to government and the EU (NFER, 2001-2010). Osler (in Arthur et al, 2008:464) writes ‘Effectively, Citizenship education is in danger of being depoliticized. Teacher compliance may be given greater weight than critical thinking by both teachers and learners’. Resisting the low status of Citizenship Studies (Marshall, 2005; NFER, 2001-2010), the Association for Citizenship Teachers’ annual conferences from 2008-2012 have actively focused on media and political literacy.

An ill-defined, constantly-evolving global content (Marshall, 2005; Hooghof, 2008) warranted the Global Dimension’s earlier cross-curricular status in schools, alongside Sustainable Development and Critical and Creative Thinking. Although Crick’s (1998) specific political remit ‘seems to have been lost in the National Curriculum’ (Davies et al, 2005:76), statutory Citizenship and PSHE, and internationally empowered ESD, provide potential spaces for GE. Regional and national support for Citizenship Studies is evident in EU charters on Education for Democracy and Human Rights, while UNESCO (1997, paras 67 and 68) states ‘a curriculum reoriented towards sustainability would place the notion of citizenship among its primary objectives’.

Section 2.4 raises the question whether GE, denied remembrance of historical purposes (Hicks, 2008), ‘uprooted’ from Pike and Selby’s political motivations and Hanvey’s radical nuclear, military focus, and media critique, has lost its unifying political edge, adopting mainstream technical-instrumentalist discourses in keeping with official policy. Selby and Kagawa (2011) warn of Faustian bargains, self-censorship and circumspect alignment with prevailing orthodoxies, as critical GE, domesticated by government funding (Brown, 2013), relinquishes its intrinsically political nature.

## **2.5 Dialectical Absence of Critical Theory**

Various GEs are not inherently critical-democratic pedagogies and avoid crucial touchstones of power or empowerment, leaving unturned the root causes of social, political or economic phenomena (O’Sullivan in Lund and Carr, 2008). This section traces the lack of formal theory and philosophy, as claimed in literature on the history of GE.

Highlighting human agency, resisting the silencing which favours implementation, Finlay (2006:6) observes, ‘The growing sensitivity to the ways that development and developmental discourse can serve powerful interests is often underemphasised in certain education sectors’. My preliminary interviews (see Chapter 4) confirmed Marshall’s finding (2005:81) that a surprising number of international instruments and policies relating to GE such as UNESCO publications, ‘were rarely mentioned by activists and organisations’; in fact, when directly questioned, teachers frequently denied awareness of these. Yet a fundamental tenet of critical theory is Nietzsche’s dictum that ‘A great truth wants to be criticised, not idolized’ (Darder, 2009:35).

The late ‘70s necessitated information, justification and legitimation for a largely ignorant, disinterested public with Western modernist visions of ‘development’. Media campaigns like Live Aid continued the proliferation of what Smith (2004) termed ‘development pornography’ pandering to public expectations, frustrating the education agenda (Bourn, 2010) (Appendix 11 offers a timeline which sequences initiatives mentioned in this thesis which relate to GCESD). McCollum (1996:22) noted development education as ‘a movement, which speaks only to itself, it has not

located itself within a broader critical pedagogical discourse'. Describing as 'concrete' German 'competition for funding', Asbrand and Scheunpflug (1996) called for a crucial conceptual theorisation between individual and systemic transformation. In the UK, Huckle (Steiner, 1996:36) reminded an emerging field that 'without adequate attention to critical theory and emancipatory politics, experiential learning is unlikely to constitute critical pedagogy'. Although the launch of the DEA, DEC's networking separately from NGOs, and subsequent publication of Development Education Journal from 1994 to 2006, provided a stage for discussion, debate and research, initially 'somewhat of a pariah', with 'an absence of heavyweight philosophers', GE caused concern about perceived low standards and political bias (Davies et al, 2005:78, 81).

While reference to 'an extra filter to help children make sense of all the information and opinion the world is throwing at them' implied multi-modal, multi-media critique, The Global Teacher Project's (1999-2005:1) definition of GE, emphasised experiential, participatory learning. Marshall states, 'In fact, the field of GE suffers from a distinct lack of theory and this contributes significantly to its disparate nature' (2005:45). Whilst 'globalisation' featured as topic, the knowledge base 'seemed not to be rooted in any theories of globalisation – the same often applied to references to citizenship'. Interviewees 'discussed in an abstract way without reference to theoretical or academic debate' (ibid, p.140), raising unanticipated pedagogical questions regarding the relationship of an 'ill-defined and fluid knowledge base' (ibid, p.161) to values embodied in the regulative discourse. Describing 'the marginal status' she found global educators more concerned with affective, participatory 'how' than cognitive 'what'. 'Moreover there was the view that these methods may subtly contribute to the low status of the subject' (2007:364). Not being the norm in UK HE, multi-media simulations, case studies, role-play, problem-solving dilemma and critical incident analysis methods continue to meet with professional resistance (Jones et al, 2010).

Despite the fact that a 'considerable body of theory and practice relating to political and citizenship education exists in the UK and other countries' (Huckle, 1997:5), Bourn (2003:3) reported that 'a fundamental weakness of development education is that it has not been built on a solid educational theoretical framework ...

Development education is rooted in two distinct but interlinked theories: development theory and Freirean liberation education'. Huckle (2004:3) stated that 'making that leap may require a stronger grasp of development and educational theory; greater political realism; closer links with the anti-globalisation movement; and a more critical attitude towards Government'. Dobson's (2006) 'Thick Cosmopolitanism', distinguishing the affective charity impulse from critical social justice, offered robust political foundations for GE.

Noting how even NGDO discourses 'mediate the world', shifting directions dependent on funding policy, Smith (2004:79) called for honest critique, of significant 'contradictions, incoherences and differences', in rhetoric and reality, in the 'complex interplay of micro-politics, national policies and global political economy'. Although the MDGs and Make Poverty History Campaign in 2005 briefly boosted GE, Marshall (2005:125) found broadening and diversification seemingly meant that 'internally perceived political and philosophical status and identity of GE is now less coherent than ten or twenty years ago'. Today's humanitarian 'philanthropic imaginary', reflected in Amnesty and Oxfam's 'edutaining' advertisements adapted to media power, struggles with attention strategies (Chouliaraki, 2010). Murphy (2011) indicates NGO reluctance, partly for financial considerations, to shift images from an individual and charity focus. An informed scepticism (Ball, 2010) confirms the importance of critical semiotic theory in educating citizens (Selby 2006; Kress, 2010), as 'A History of the World in a Hundred Objects' (BBC 4) epitomises global culture in which aid, raid, and trade are difficult to distinguish.

Oxfam's Framework for Global Citizenship (2006) moved the agenda significantly from 'learning about' to preparation and anticipation of social change, but without a systemic alternative model for teachers (Huckle, 2008). Andreotti's (2006) distinction of soft and critical global citizenship education, drawing on a postcolonial framework, encouraged a reflective understanding of indigenous cultures, arguing the need for critical literacy. Giroux (Sandlin, 2010:256) distinguishes *critical* from *political* literacy: 'But for such skills to become useful, they must be connected to the larger project of radical democracy and technological justice'. Postcolonial critique juxtaposing North/South, unless theorised within empowering discourses from philosophy coherent with cosmopolitanism (Nussbaum, 1997; Sen, 2004; Pogge, in

Kuper, 2005), critical socio-political theory (Held and McGrew, 2003) and post-cosmopolitan ecological citizenship (Dobson, 2006), risks diverting an emerging field from powerful, mainstream political and legal justifications. Critchley and Unwin (2008:6), capturing models of good global dimension practice across disciplines, report insufficient 'systematic support'; moreover, inadequate time for teachers to 'develop their own framework and principles' (p.15) renders GE ahistorical (Hicks, 2008).

Whether through Citizenship, ESD or Development, GE seeks opportunities for young professionals to theorise controversial 'glocal' issues and explore alternatives, healthily exposing vested interests and contradictions. Loss of political force and reluctance within the academic world to 'name' its purpose is believed by many to contribute to mythologised, mystification of education (Lund and Carr, 2008; Hegarty, 2008; Hill, 2009). Bourn (2008:8) admits that, 'What has remained constant from the 1980s ... has been the relatively low profile of development education within academic research and debate'. Andreotti (2007:53) explains that 'as the core constituency of the field involves mainly educators who identify themselves as 'practitioners' there is also resistance to theoretical engagements, which are perceived as elitist and detached from practice, as well as reservations in relation to careerist academic endeavours in the area'.

The 'active citizenship' and global strands in Citizenship complement the strong skills dimension of GE (Marshall, 2005). Huckle (2006) supports Dobson's conviction that the Trojan horse of Citizenship Studies offers 'a gift-wrapped opportunity' to mainstream ecological citizenship, justified by its political potential, significant ESD content, position in the National Curriculum and resource of teacher expertise. Intersectional post-colonial injustices of gender, colour, race, class, age and ability, challenge ontological and epistemological assumptions beyond Eurocentric versus Third Worldist fundamentalisms ((Gough in Corcoran and Wals, 2004; Grosfoguel, 2008). Crossing jealously-guarded territorial micro-political borders in times of economic constraint, however, requires transformative intellectuals (Huckle, 2009; Furlong and Lawn, 2011).

Despite the Decade of Education for Sustainable Development, UNESCO's Bonn Declaration (2009) fails to challenge the political economy, specify philosophic values, offer theoretical models, counter current economic rationalism or productively apply critical approaches and empowerment (Huckle, 2010). HEFCE's 'clear niche in the academic market place for institutions that wish to champion sustainability' (2008:35) leaves HEIs to flesh out the ontology of an essentially pragmatic (Lotz Sisitka, 2009) and potentially sceptical ESD. Historically, micro-politics has failed to challenge macro-politics, preventing professional development across ESD and Citizenship Studies from uniting educationally moral purposes of social justice with radical democracy. Huckle's (2009) account describes this significant fracture: the 'problematics' of philosophy and political realism accepted DfES and Ofsted agendas of the time, preferred practice over distant theory, and marginalised social critical approaches. Denied critical pedagogy and political literacy, the ESD community, government advisors and policy-makers widened Stevenson's (2007) theory/practice gap. This thesis seeks to restore these more coherent internally persuasive philosophical and theoretical rationales.

Dialectical GE, dependent on contextualised thought and action, makes idealised abstractions inappropriate. The perceived inability of Development Theory to unify hierarchical and heterarchical inconsistencies is acknowledged by academics and practitioners (Fforde, 2010). Limited empirical support for development as 'policy science' reveals its inadequacy as the sole foundation for GE (Sumner and Tribe, 2009). Critical theory, engaging a deeper level of human rationality, frees various 'cultures' to approach Popper's Summit of Truth from diverse immanently critical escarpments. As coherent expression of Critical Realist philosophy, Critical theory allows individuals to realise more complex subjectivity. Teachers need to explore a philosophical and sociological framework which supports interdisciplinary ESD (Huckle, 2004).

Defining fifteen capabilities that would enable all teachers to realise Education for Democratic Citizenship and Human Rights Education (EDCHRE) in partnership with INGOs and civil society, the Council of Europe refers specifically to knowledge of four inter-related dimensions: political and legal; social and cultural; economic; and European and global (Brett et al, 2009:21), adding that the aims of EDC/HRE can be

radical, ‘changing the political culture’. Accepting that an infused model of citizenship risks ‘The danger ... a domain that is intended to be everywhere, infusing the entire curriculum, can end up being nowhere’ (p.23), criteria for HEIs specify ‘A coherent programme is developing as part of teacher education. Individual teachers incorporate aspects of EDC/HRE in their disciplines,’ and that ‘There is a growing linkage between pre- and in-service training programmes’ (p.72).

Despite policy promotion of EDC/HRE, theoretical foundations for GE remain uncertain (Osler and Starkey, 2010; Landorf in Kirkwood-Tucker, 2009; Murphy, 2011). Researching behaviourist HRE implementation in a British secondary school, Mejias and Starkey (2012:134) found the language ‘has been easily adopted by many ... but this conservative discourse simply covers the granting of privileges to children in accordance with improved behaviour ... Neoliberal educational policies and popular conceptions ... have made their way into the everyday language of school leaders, who use free-market logic of NGO-supported HRE’. Linguistic strategies rather than discourse conversions ‘came to grief when tested by a crucial inspection’, emphasising the need for education which effectively grounds praxis.

## **2.6 Conclusion**

Chapter 2 began with multiple theories of globalisation, highlighting potentialities and threats to educational transformation. Defining GCESD, it described conflicting agendas which delayed progress in the UK towards CGE, marginalising and restricting an under-theorised field. It suggested that fragmented macro- and micro-politics which absent legitimising discourses render global charters aspirational rhetoric and continue GE’s reported lack of educational prestige.

Held recommends (Kuper, 2005:200) that ‘A distinction must be made between those political discourses that obscure or underpin particular interests and power systems and those that seek explicitly to test the generalizability of claims and interests, and to render power, whether it be political, economic, or cultural accountable’, otherwise a cosmopolitan framework ‘cannot be implemented plausibly’ and ‘descend(s) into high-mindedness, which fails to pursue the socio-economic changes that are a necessary part of such an allegiance’.



This thesis addresses Held's challenge in the form of three research questions:

- i. What conceptualisation of a critical global educator is available from the literature?
- ii. To what extent can a methodological framework based on Cultural Historic Activity Theory provide a tool for self- or negotiated-evaluation of critical global educators?
- iii. What factors influence the personal and professional development of the critical global educator?

Rejecting theories which present world society as contingent and coincidental, Chapter 3 demonstrates how a critical realist perspective (Archer et al, 1998; Shipway, 2011) aligning Critical Realist philosophy with Critical Theory and Critical Discourse Studies, can equip critical professionals to render GE coherently and consistently across diverse cultures and disciplines.

### **Chapter 3 Philosophy and Theory for Critical Global Educators**

*[The purpose is not to] purify the dialect of the tribe. What can really be contributed is not resolution but perhaps, at times, just that extra edge of consciousness.*

Raymond Williams (1983:24)

In Chapter 2 academics and practitioners have indicated a lack of formal theory and philosophy in global (Marshall, 2005; Heilman in Kirkwood-Tucker, 2009) and sustainable (Corney, 2006; Jones, et al, 2010) education. Accepting that lack of theory denied development education academic prestige and status, Bourn (2003) says, ‘what has not been discussed and developed is the potential for more theoretical reflections and debates ... Perhaps however, honesty has not been overt’, continuing ‘there is a need to begin to locate the discourse within a broader pedagogical terrain’ (2008:10). Evans (in Arthur et al, 2008:519), writing on Citizenship Education, states ‘Note that a complete understanding of citizenship education pedagogy is complicated by the absence of a general theory of pedagogy ...’. Meanwhile, in ESD, Sterling and Scott (2008:390) report, ‘In particular, the pedagogic implications of ESD are problematic, as most academics do not have an educational theory background’.

Huckle (2004:1) has consistently argued that appropriate philosophy does exist for Higher Education for Sustainability, and that ‘the key requirement of institutions and courses that seek to educate for sustainability is a philosophy of knowledge that integrates the natural and social sciences and the humanities, accommodates local knowledge, supports critical pedagogy, and continues to regard education as a form of enlightenment linked to a vision of more sustainable futures’. Wider research evidences the crucial role of teachers in educational reform as agents of change (Fullan, 2001) and the importance of teachers’ beliefs and formal theory (Hargreaves and Goodson, 2006).

Chapter 3 takes up this dialogue which is fundamental to GE. It seeks to answer my first Research Question: What conceptualisation of a critical global educator is available from the literature? Fairclough suggests that ‘Constructing an object of research ... involves drawing upon relevant bodies of theory in various disciplines to go beyond and beneath the obviousness of the topic’ (Wodak and Meyer, 2009:169).

Examining the philosophical and theoretical foundations of the concept of the critical global educator, the chapter explores Huckle's (2004) advocacy for Critical Realism (CR) as a shared aspirational orientation for disparate adjectival, issue-based GCESD. It delineates how and where CR's heteroglossic, multi-perspective, interdisciplinary ontology renders CR an ideal philosophy of knowledge that integrates natural and social sciences, humanities and arts, resolving 'tensions between mainstream, Marxist and postmodern environmentalisms in progressive ways' (Huckle, 2004:2). It demonstrates the extent to which CR is 'uniquely placed to manage the professionalisation of teaching' (Shipway, 2011:186).

The integration of philosophical, theoretical, pedagogical and technological capacities is crucial to an educator's coherent stream of consciousness. Like CR, CHAT places evolving consciousness at the heart of human development: 'Human consciousness, understood as an aspect of human praxis, is an irreducibly bio-social product in a psychological mode' (Bhaskar in Archer et al, 1998:411). Figure 3.1 uses concentric circles of philosophy, theory and practice, pinned down by an individual activity network, to represent the layered conceptual mapping of the object of this research: the critical global educator. The answer to my first Research Question forms the basis for answering my second question: To what extent can a methodological framework based on Cultural Historical Activity Theory provide a tool for self- or negotiated-evaluation of critical global educators?

I have drawn on the rich critical heritage of Habermas and Engestrom to synthesise the concept of the critical global educator. An interdisciplinary theoretical collage affords access for practitioners from a wide spectrum of disciplines, professions and cultures. In doing this I have followed Engestrom's (1987, online) approach, using 'historically informed sketches', from past theorists, limited in scope and coverage, 'to incorporate some of their wisdom', believing that 'Criticism for criticism's sake would not make much sense'; moreover, my 'conclusions rest on fairly generally accepted main features of the anthropogenesis'.

Chapter 2 portrayed the systems and structures which contextualise GE. In Chapter 3, I take eight key concepts (DfES, 2005; Figure 2.1) to represent a global dimension in

education. Chapter sub-headings mark distinctive principles of CR's Transformational Model of Social Action which elaborate Engestrom's five characteristics of CHAT as:

Systemic: the prime unit of analysis is a collective, artefact-mediated, object-oriented, activity system;

Dialectical: contradictions, historically accumulating structural tensions, as against problems or conflicts, exist within and between activity systems;

Holistic: activity systems are historically formed and transformed;

Heteroglossic: a multi-voiced or polyphonic network; and

Transformational: potential for expansive development.

Within CR's philosophical tenets, I have briefly located socio-cognitive theories of development (Cole, 1978; Lakoff and Johnson, 1980) cognitive linguistic theories of communication (Goffman, 1969; Habermas, 1984) and critical social theories of knowledge (Foucault, 1972), identity (Bourdieu, 1998) and pedagogy (Bernstein, 1996) which could harmonise professional understandings and justifications. As McCarthy explained in translating Habermas' voluminous work, 'Rather than regarding them (classical social theorists) as so many corpses to be dissected exegetically, he treats them as virtual dialogue partners from whom a great deal that is of contemporary significance can still be learned. The aim of his 'historical reconstructions with systematic intent' is to excavate and incorporate their positive contributions, to criticize and overcome their weaknesses, by thinking with them to go beyond them.' (McCarthy 1984, vi-vii cited by Engestrom). The inner circle of critical sociolinguists provides various discourse approaches of genre, rhetorical and functional linguistics, conceptual frameworks and practical analytical tools.

I shall explain the central triangle in two stages, beginning with the triangle at the top. Originating in Hegelian dialectics and Marxian dialectical materialism, first generation Activity Theory resisted idealism and empiricism. Vygotsky's (Cole, 1978) cultural historical school overcame the Cartesian divide of agency versus structure, inserting cultural artefacts or Instruments between Subjects and the achievement of their desired Objects. Engestrom's (1987) extended triangle

graphically represents CR's active, 'actual' relationships, flows and processes in communicative ecological human development. His detailed theoretical account of the lineage of his six analytical categories as Learning by Expanding studies consolidated the work of Vygotsky's Russian Cultural Historic School of Psychology.

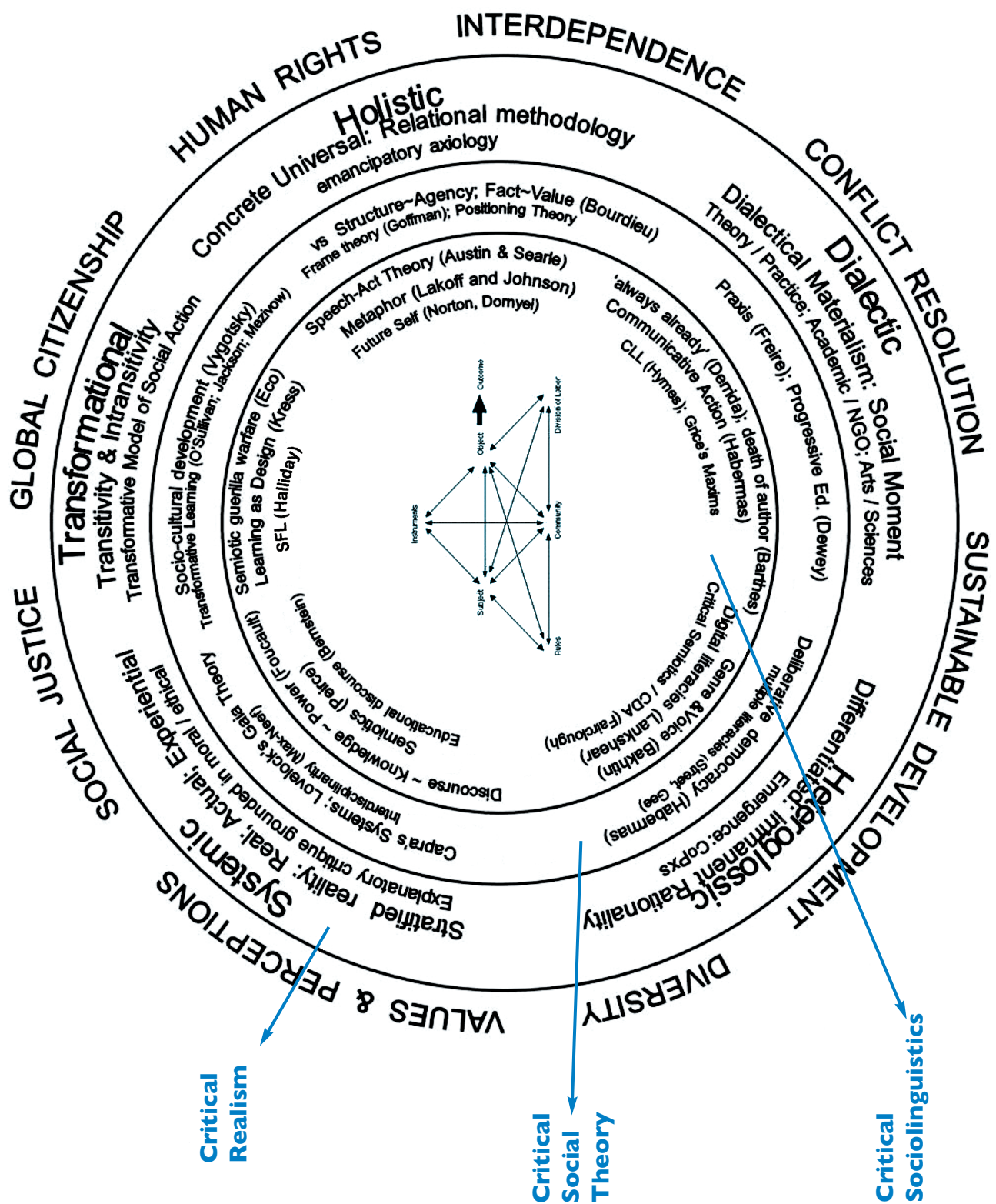


Figure 3.1 Philosophy and Theory for Critical Global Educators

Engestrom's extension of the triangle (1999) depicts human activity as dynamic, each node comprising contradictions in themselves and in dialectical tension with routines, structures and systems of Rules, the social practices of Community and Divisions of Labour power. His genealogical analysis demonstrates initial stages by which exchange values, primitive, communal activity, and sex-based division of labour, have stratified and regulated (spi)rituals into dynamic social demarcations, re-wording responsibilities and rewards.

A linear narrative to some extent thwarts the spiral, emergent, integrated consciousness which this chapter seeks to concretise. It should not defuse the strength of the CHAT framework, which underlies the Interview Schedule I have used in my research. Within each segment, the discussion moves from CR philosophy to supporting critical socio- and psycho-linguistic theories, some practical discourse strategies and, finally, to implications for CHAT as an analytical framework for self- and negotiated evaluation of critical global educators. Eventually, the chapter turns to some limitations of CR and difficulties facing practitioners who might want to adopt a CR perspective in critical global praxis. Drawing on interdisciplinary roots in the Natural Sciences, Philosophy, Social Sciences, Linguistics, Psychology, CR is prone to abstract conceptualisations and accusations of density.

### **3.1 CHAT's Rules as Systemic CR Ontology**

A critical realist (CR) perspective offers ontological (What is real?), epistemological (What can we know?) and axiological (What do we value?) bases as a foundation for an ecological humanism. In this way, CR helps harmonise the polyphony of global voices, towards coherent personal and professional development. CR ontology argues that 'given that Science does or could occur, the world must be a certain way' (Bhaskar in Archer et al, 1998:22). CHAT's Rules allow consideration of systemic regulations, routines and resources which legitimise GE, highlighting Discourse as a generative ideological power.

### 3.1.1 Immanent Critique

If a philosophy is to determine the nature and content of CGE, and the role of educators, it must define its ontology. Responding to the question What is Real?, CR's realist ontology establishes that there is an essential reality sometimes referred to as an alethic truth, prior to and irrespective of our conceiving or misconceiving of it. Rejecting post-modern, post-structural relativism, it accepts we may never entirely know the real. Whether presented as a pyramid of physical, chemical, biological, economic and social strata (Figure 1.1) or as concentric circles from contingent socio-cultural, material, life-supporting to cosmological systems, CR's layered reality (Figure 3.2) represents differentiated stratifications.

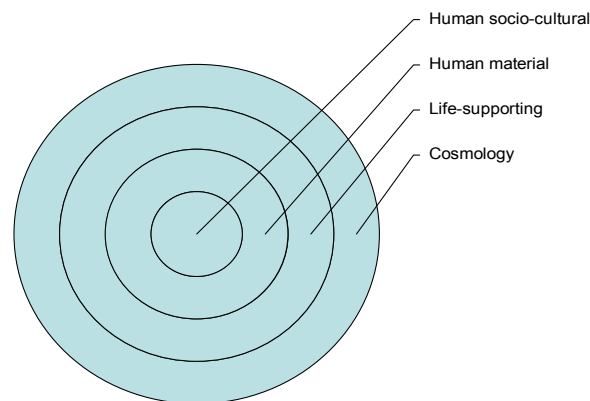


Figure 3.2 Alternative depiction of systemic stratification

CR transfers evolutionary concepts of emergence, irreducibility and nested hierarchies from predictable, natural to less stable, social sciences. A productive 'surplus', 'excess' or moral striving of human consciousness for perfection from material resources to more complex biological, social, semiological practices is psychologically expressed in sophisticated moral/ethical human life (Polanyi, 1966). Systems Theory, initially quashed by some scientists, relegated to neutral Mathematics, Engineering and Computer Studies, is now elaborated by environmental justice and cultural science. Epigenetic consilience, extending 'environment' to cover



both genes and cultural ‘memes’ (ideological units), explains intricate historic change emerging from complex interactions (Wilson, 1998).

CR cosmology treats ‘environment’ at three levels: i. an empirical domain of genre routines, rituals, daily ‘experiential’ behaviours, events, individual styles and symbols, ii. ‘actual’ ideological powers, relationships, causal relations, flows and processes contingent on different historical and social contexts, and iii. ‘real’, deeper, abstract generative bio-physical, historic, social and spiritual powers. Scientific research aims to discover this last ‘real’, emerging, harder to pin down, yet unknown, intransitive reality. Post-structural CR perceives differing human ‘styles’ or momentary ‘events’ as discourse ‘articulations’ or ‘constellations’ of underlying actual situations, structures, institutions, material resources and social practices (Fairclough, 2010).

CHAT’s framework, like CR’s ‘constellations’, discounts monism, seeing discursive power variously exercised at innumerable points, making schools, policies and outcomes, ‘open’ interdependent systems. Hardt and Negri explain (2001:xiii), ‘In the post-modernization of the global economy, the creation of wealth tends ever more toward what we will call bio-political production, the production of social life itself, in which the economic, the political, and the cultural increasingly overlap and invest one another’. Multiply-located discourse emphasises ‘*the profound economic power of the cultural movements*’ (ibid, 275). Diffused, de-fused generative power means rejecting dominant hegemonic definitions, for instance of intelligence and ability. Uncritical educators indiscriminately applying the results of closed empirical studies (Shipway, 2010) risk reinforcing reproduction.

CR ontology is ‘grounded in forms of moral and ethical discourses exhibiting a preferential concern for the suffering and struggles of the disadvantaged and oppressed’ (Giroux, 1988:174-175). Seeing Reason as ‘cause’, CR epistemology claims ‘If men define situations as real, they are real in their consequences’ (Thomas, cited by Outhwaite, in Archer et al, 1998:291). Social, moral and ethical considerations become intrinsic in analysing and treating complex global issues. While discourse ‘texts’, ‘styles’ or events ‘media-te’ grand theories, offering insights into human consciousness, human agency is vital to altering the status quo. For

instance, UNESCO's Literacy Initiative for Empowerment (2003-2012), adopted by 144 member states, remains purely rhetorical, unless 'real-ised' in political accountability. Whether racist, sexist, scientific or economic, discourses constitute and condition, 'shaping' and 'shaped by' social practice. Critical theorists aware that past conceptualisations determine innovation, inculcate discourse analysis (van Dijk in Wodak and Meyer, 2009), to escape delusion and dominance.

### *3.1.2 Efficacious Explanatory Critique*

CR's post-modern 'reality' necessitates an ecology of epistemologies. Systemic consciousness, eco-intelligence, predicates historic, geographic, political, economic, socio-cultural and ethical assessment of human and non-human 'environment'. Put simply, social theory is 'efficacious' only to the extent it identifies the differentiated layers comprising reality, and even then CR's open systems prevent claims to permanent 'totality'. Searle (1995:41, 95) demonstrates 'The central span on the bridge from physics to society is collective intentionality', and 'the creation of institutional facts is a matter of imposing a status and with it a function on some entity'. Inspiring disciplines expose their political-economy and cultural-politics, 'material-ise' values, grounding the Humanities and animating the Sciences. 'Multiple intelligences', contextually-appropriate applications of *Practical Reason* (Bourdieu, 1998:130) reject scholastic neutrality. Decontextualised rationality which 'ef-faces' human interest reduces relevance and denies agency.

Whether of political ideologies, global epistemologies or disciplinary cultures, 'immanent critique', internal to its objects and practices (Bhaskar, in Archer et al, 1998:440), acknowledges that 'embedded in every tool is an ideological bias, a predisposition to construct the world as one thing rather than another, to value one thing over another, to amplify one sense or skill or attitude more loudly than another' (Postman, 1992:13, cited in Pike, 2007). Complex global problems comprise vertical environmental, economic and socio-political 'determinations', as well as horizontal, historic 'dominances', making individual, proxemic spatio-temporal explanations incomplete. Competing claims in a congested curriculum makes a multi-disciplinary education logical and ethical (Max-Neef, 2005; UNECE, 2011). 'Interdisciplinary approaches, while arguably less effective than traditional approaches for building the

depth of single-subject knowledge, emphasize higher-order thinking ... and seek meaningful connections between and among disciplines' (Ivanitskaya et al, 2002:97).

Declaring humanity's status-function intentions (Searle, 1995), UNESCO's ESD strategy, Council of Europe charters on Education for Democracy and Human Rights, the Earth Charter and MDGs legitimise a GCESD 'frame of mind' (Bonnett, 2002). As social 'practices which systematically form the objects of which they speak' (Foucault, 1972:54), policy and curricula discourses construct, construe regulation and material resources. Their representational, communicative and productive powers make collective intention crucial to implementation. 'In terms of training and development needs for Education for Democratic Citizenship / Human Rights Education in schools, those involved in policy decisions in member states have realised that it is necessary to provide suitable training for all leaders and teachers, not just those who teach subjects most closely related to EDC/HRE' (Kerr et al, 2010:27).

Unchallenged discourses, unless de-constructed, become 'naturalised', opaque 'meaning in the service of power' (Thompson, 1990:23, cited in Fairclough, 2010) making analysis crucial to individual autonomy and democracy (Walsh, 2008). Reformists focus on Foucault's dispositive 'apparatus' of social, political and economic structures and practices identifying interdiscursivity in rationale and rhetoric. *Political* literacy, as Bottery (2006:106) elaborates, requires 'much greater political and ecological awareness among teachers', 'of factors beyond their own institution which constrain, steer, or facilitate their practice. These factors extend beyond the local and national right through to the global,' including 'not only the various forms of globalization ... but the mediation of these forms at cultural and national level. Without such awareness, professionals are blind to the changes affecting their societies and their own practice'.

CHAT's framework attempts to gauge worldview through intersectional discourse competences. Systemic critique contests 'thin' contractual definitions or justifications of citizenship, global poverty, conflict, injustice, famine, disease and environmental degradation. Inadequate Rawlsian liberalist conceptions of citizenship as individual freedom are replaced by 'thick' ecological post-cosmopolitan citizenship, based on political justice and human rights (Dobson, 2003; Nussbaum, 2004; Papastephanou, in

Arthur, 2008). Sequestered abstractions, uncritical disciplinary generalisations of inert matter, unable to address humanity's desire for freedom, completion, perfection within global complexity, become *irrelevant*. Disciplinary experts, addressing social problems, cross borders (Shipway, 2011), exposing 'greenwash' or obstructive political and economic systems. '(I)nstigating questions of sustainability and EfS in particular in relation to the passions and responsibilities of each discipline' means engaging them in their own sustainability dialogue (Hegarty, 2008:688-689). 'Once this is effectively modelled, the momentum gained, the disciplinary authority revealed, can move like wildfire'.

### 3.1.3 Critical Discourse Studies (CDS)

Habermas (1984) classifies knowledge-constitutive interests for i. technicist, objective truths ii. pragmatic social norms, and iii. critical emancipatory evaluation. Post-structuralists challenge the limited procedural role assigned to language (Honneth and Joas, 1991). Acknowledging 'the value-impregnating character of factual discourse' (Bhaskar, in Archer et al, 1998:412), CR's 'moral judgemental axiology' (value-system) expands vocabularies and grammars to accommodate interpenetrating rationales for legitimate decision-making. 'Situated', contextualised, socio-cultural knowledge, values and immanent rationalities merge ideal, pragmatic and critical reason, in both the Natural and Social Sciences. Critical discourse analysis identifies invariably hybrid referential, expressive, phatic, poetic and conative functions or purposes. Frequently implicit in Speech Act performativity (Austin, 1975) discursial 'utterances' need careful discernment to determine i. actual locution or words, ii. illocutionary force or purpose and iii. real-world, perlocutionary consequences.

Freire (1998:170) claimed that whether done 'ingenuously or astutely, separating education from politics is not only artificial but dangerous'. Seeing 'no other road ... than authentic transformation of the dehumanizing structure' (p.49), he believed that 'speaking the word really means: a human act implying reflection and action. As such it is a primordial human right and not the privilege of a few' (p.50). Political literacy, unveiling and '*denouncing*' social injustice, gives the Word 'authentic dimension as thought-language in dynamic interplay with reality' (p.47). Rejecting 'lip service', Freire persistently *named* this *process* of becoming 'more and more critically

conscious' (p.85) 'conscientization', 'one in which to know and to transform reality are reciprocal prerequisites' (p.104).

Political literacy rejects universal abstractions as 'partial focalizations' (Freire, 1970; Jones and Merritt, 1999). Pretensions of neutral 'autonomous literacy' (Street and Lefstein, 2007) represent autistic, mind-numbing technical mastery of systems (Karp, 1997; Shor in Darder, 2009), dys-functional barking at print. For instance, as 'Freedom from fear and want' or 'peace-keeping intervention' easily escalate from 'security', 'defence', 'sanctioned use of force' to 'militarization', normative EU glory simultaneously dwindles to military-industrial power (Manners, 2006). Mehan (Wetherell et al, 2001) demonstrates poignantly the dangers of a dominant quasi-scientific educational psychology, as recontextualisings rescale contingent, tempered, context-bound narrative explanations offered by mother, teacher or school nurse through the genre chain of classroom, staffroom and boardroom into the construction of an objectified Learning Difficulties 'case'.

Discourse analytical instruments expose pseudo-scientific obfuscations, passive structures, nominalisation and reifications which deliberately or unwittingly efface human agency, neglecting transformative historical narrative (Phillips, 2002) and more creative scientific representation (Reiss, 2007; Levinson, 2008). Multi-modal critical analyses expose obscure, manipulative rationalisings which threaten to divert society's ethical intentions in text, image, music, film, even architecture (O'Halloran and Smith, 2011). Halliday's Systemic Functional Linguistics (hereafter SFL) (Burns and Coffin, 2001) offers readers of every discipline strategies for separating ideational from interpersonal and textual elements of messages (See Appendices 8 and 9). SFL's Transitivity analysis unravels the depth and complexity of 'actual' processes, identifying mental, material, relational and verbal 'flows' beneath surface truths.

This section has shown that systemic CR uses CDS to: i. legitimise moral, ethical and social over instrumental, technicist discourses; ii. challenge partial local, temporal, disciplinary, cultural or national focalisations in ideology or practice; iii. critique the political-economy of (re)presentations, (re)contextualisations and domestications through theory, analysis and application.

### 3.2 CHAT's Division of Labour as Dialectical Critical Realism (DCR)

Addressing the question 'What is Truth?', CR treats psychological phenomena, exhaled in discourse practices, as evidence of multiple rationalities addressing shared reality. Drawing on Hegelian understanding (thesis), dialectic (antithesis) and reason (synthesis), DCR emphasises 'determinate absence'. Conscious of excluded middles, it nuances black/white, fact/value, pure/applied dichotomies, distinguishing complementary from dualistic relationships. Rejecting neutrality, open-ended dialectics spirals transformative intellectual 'grey matter'. Debate probes ethically-entwined linguistic implicatures of 'is' and 'ought'. The yin/yang symbol (Figure 3.3) from ancient Chinese astronomy, mathematics, environmental science, Confucianism, Taoism and Buddhism, traceable in Celtic art and Roman shields, represents DCR's delicately-balanced risk.

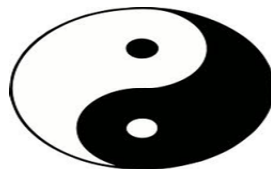


Figure 3.3 Dialectical Critical Realism's yin/yang turbulence and quiescence

This section discusses DCR's primacy of Absence, occasionally conveyed by an initial empty circle. It sequences the implications in three domains: epistemology, social relationality and ethics, and elaborates the consequences for CHAT's Division of Labour.

#### 3.2.1 *Relativist Epistemology*

Challenging manipulative indigenous/civilized dichotomies, preferring constructive doubt to complacent certitude, emergent Truth or 'determinate negation' emphasises

hidden, unrealised, latent Potential. Absences of food, water, shelter, health or education represent generative powers, driving forces. An ontological consciousness makes explicit ‘always already’, historically-suppressed, transfactual enfoldments: global accounts discern past and present, actual seen plus less identifiable ‘night-time’ of exploitative production, commodified education or corporate power. Tensions, negativity, misrepresentations, false consciousness, even taboos are essential to systemic reckonings and ‘emergent’ reasoning (Mouffe, 1999; Todd, 2009).

CR’s ecology of epistemologies resists a vulgar modernism, cynical correspondence of Power and Knowledge which collapses ontology and epistemology, essence with appearance, degrading Truth to accepted Tradition. Distinguishing linguistic force from disciplinary data, warrant, and backing (Toulmin, 1969), an archaeology of knowledge exposes epistemological ‘language games’ within ‘regimes of truth’, ‘hollowed by absence’ (Foucault, 1972:125). Challenging ‘Whose knowledge counts?’ (Smith, 2008), history and social practices frequently papered over in policy and mission statements are exposed through argument, debate and exchange. Fundamentalists – religious, political or educational – may find such epistemological humility disconcerting.

Cultures frame and script narrative power, empathic neutrality, critique or satire differently: ‘The intensionality with-an-s of the sentence form ‘X counts as Y in C(ircumstances)’ is a clue to the intentionality-with-a-t of the phenomena’ (Searle, 1995:95). Grice’s (1975) Conversational Maxims of Quality, Quantity, Relevance and Manner, while philosophically consistent (Maybin and Swann, 2006:72), are frequently flouted in an ‘economy of argument’. Bakhtin’s genres, ways of being and doing where forms meet functions, link human purposes to specific conceptual or material tools and rituals. Describing as ‘addressivity’ the way utterances are tailored for specific audiences, Bakhtin stressed the importance of context: ‘Given the appropriate methods for framing, one may bring about fundamental changes even in another’s utterance accurately quoted’ (1981:340). Generally more explicit in religion, philosophy and literature, presuppositions nevertheless exist in every domain.

Critical competences reveal the concealed ‘Other’, challenging Arts/Sciences, quantitative/qualitative, fact/fiction polarizations. Manipulative suppressions, strategic deletions, significant silences, constricting genre and constraining routines, once understood, can be used to convert consumers to pro-sumers/producers (Fairclough, 2010). Tracing the shift from spoken to ‘secondary socialization’ of the written word, Halliday sees ‘literacy as active defence’ requiring ‘kaleidoscopic eyes’ where ‘the functions of the written text have to be sorted out at various levels’ (Burns and Coffin, 2001:191). His SFL identifies rhetoric, analysing evidence, highlighting theme/rheme structures which foreground assumptions, questioning repetitive or shifting emphases, probing in-tens(e)-ions and examining lexical collocations.

Dramatic evaluative reversals of socio-linguistic assumptions in science (Oulton, 2004), mathematics (Nelson et al, 1993) and environmental justice (Winter, 2007) require unconventional methods. Critical literacy identifies subtle shifts in subjective modality from precaution and uncertainty to possibility, obligation to necessity, cautious ‘politically-correct’ generalisation and safe abstractions to ‘risky’ more efficacious specification, premises of ‘is’ switched to ‘ought’ recommendations. For instance, Science students may be surprised when quantitative corpus linguistic techniques prove inadequate in capturing sarcasm, irony, humour, even deliberate deception in qualitative reports.

### *3.2.2 Communities of Praxis (CoPxs)*

Dialectical Communities of Praxis, as against simply Practice, foster productive relationships; theory not as exclusive but ever widening participation involving extended professionals in dialectical tension with practice (Stenhouse, 1975). Kenway and Fahey (2009) invite readers to a radical global social imagination, defining ‘field’ in terms of the researcher’s position and necessitating a focus on interconnectivities and flows. Egalitarian Divisions of Labour imply policy/practice, scholarship/research and similar false dualisms in interdependent tension. Questioning evidence-based policy renders powerful borders between administrators and researchers permeable.

Resisting technicist compromises, a dialectical CoPx collaborates in new modes of production across genres of curriculum, campaigning, assessment, research and policy



critique. Real, online or imaginary, coexistent, collegial or collaborative (Fielding in Burbules, 2009:351) CoPxs will vary in relationship, task orientation, freedom and equality. Learning communities regulate professionalism, shunning fake congenial collegiality, probing sites of unresolved conflict, exposing powerful nodes of resistance and vested interests (Huckle, 2009). Cross-phase, interdisciplinary, academic/practitioner dialogue in ever-widening alliances involves researchers, employers, priests and trade unionists, acknowledging politico-economic and religious faiths (Sachs, 2003; Arthur et al, 2008).

Systematically moving recruits from 'peripheral' or 'marginal' to 'active' participation, demands strategic 'big picture', long-term vision. Dialectical Division of Labour prevents difference from degenerating into deferent, dependent 'de-mean'-our (Goffman, 1967). Imagination and engagement allow discretionary activist identities: 'exposing ourselves to the exotic, (to) move around, try new identities and explore new relations ... requires the ability to proceed ... within the constraints of a specific form of accountability ... and to suspend judgment' (Wenger, 1998:185). Reformists accountable to community must speak frankly of achievements, unafraid to admit mistakes, miscalculations and difficulties (Freire, 1970), providing role models, expertise and case-based learning (Shulman, 2004).

'Implicultural' prevarications, white lies, humour, oblique metaphor and tangential inference (Maybin and Swann, 2006:97) can betray communication. Dilemma and conflictual case studies create spaces for internalising contradictory voices. Analysing seven 'absences' in three ESD policies which potentially mislead well-intentioned practitioners, Winter (2007:351) states 'It is not, as has been made fairly plain to them, in their interests to contest the way things are done. Hence, the circle contains all possibilities of change, and ultimately it is a vicious one'.

### *3.2.3 Emancipatory Axiology*

Global compressions of time, space, technologies and cultures as they merge tradition and innovation can submerge values (Edwards and Usher, 2008). Articulating these into praxis entails risk. Freire (1985:122) rejects objectified 'admiration', 'the illusion that the hearts of men and women can be transformed while the social structures that

make those hearts “sick” are left intact and unchanged’. ‘Celebrated impartiality’, false neutrality of the astute or naive, mythologizes consciousness as ‘subjectivist idealism’ (p.124). ‘A dangerous ‘culture of silence’, of ‘alienating small talk’ constitutes a mechanistic, fatalistic ‘gloves and masks’ concept of history. ‘Dialectical thinking constitutes one of the major challenges’, because ‘to exist is first and foremost to risk oneself ...’ (p.130).

Resisting assumed, ‘immaculate perception’ (Giroux, 1988:60), personally responsible citizenship frees subjects from imposed scripts of past assumptions or others’ intentions. Shifting authentic control to recipient citizen readers, curricular preference for ‘competences’ over ‘skills’ emphasises access, participation, application and engagement (UNECE, 2011). ‘Public intellectuals enter the political realm by expanding the content of their discussion, rejecting the chimera of political neutrality and the moral inertia it typically generates, and by pursuing public forums to communicate with a non-academic constituency’ (Hyslop-Margison and Savarese in Mitchell and Moore, 2012:61).

Emancipatory education translates aspirational philanthropy, celebrations of tolerance and diversity, ‘interdependence’ and ‘conflict resolution’ into deeper historical investigation, beyond mere symptoms of material injustices, hyper-consumerism and exploitation. Moral praxis prioritises ‘educere’ drawing out over ‘educare’ formation, focusing participatory projects on rhetoric, dialogue and debate, making values transparent. Confidently jettisoning irrelevance, emancipators heuristically explore hypotheses, affordances and dissonance (Shipway, 2011). Diverse negotiated curricula, without a methodology for critique, would leave students inadequately equipped for application (Nussbaum, 1997). Genre critique can transport professional competence from teaching materials, textbooks and school development plan to ‘tools of the trade’: research, policy and charter (Fairclough, 2010).

Whether teachers come to Critical Social Constructivist theory (Bourdieu, 1998; Bernstein, 2000) through Language, Psychology or Sociology, ‘teachers as researchers’ (Carr and Kemmis, 1986) generate evaluation of geo-political representations and agency. A radical emancipatory purpose (Lund and Carr, 2008) steers between authoritarian absolutism and floundering relativism. It exposes

impurities, deeper corporate relationships computer gaming, media power, the arms trade and militarism within veneers of University research (Langley et al, 2008, Klein, 2008). Not content with Communicative abstractions of simulations and role-play, Service Learning involves teachers in authentic experiential re-form beyond social cohesion and adaptation. Participatory project-based discovery, '*action research*', converts consumers to producers (Somekh and Zeichner, 2009).

To summarise, DCR pedagogy would: i. exploit epistemic silences, contradictions and tensions through critical praxis; ii. bridge research, policy and practice divides in dialectical CoPxs; iii. escalate action research through increasingly powerful professional genres/modalities.

### **3.3 CHAT's Object as Holistic CR**

Post-cosmopolitan, ecological citizenship problematises the question, 'What is Man?'. Radical psychological constructivism (Foucault, 1972) and Vygotskian constructionism (Cole, 1978) present a psycho-social model of learning as linguistically- and culturally-mediated growth/development. Fundamental misunderstandings of neutrality result in fear of commitment to sustainability ideology, preventing progress in GCESD (Chalkley et al in Jones et al, 2010). This section argues that cognitive psychology's definitions of human rationality establish objectives which global citizenship education (w)holistically facilitates. Early linguistic framing which reconciles metaphoric/metareal contradictions, discourse competences which link values and perception to beliefs and behaviour, can constitute an essential Ariadne thread which integrates identity (Harre, 2002; Maybin and Swann, 2006).

#### *3.3.1 Psychology, Passion and Politics*

'(T)he ideal of the unity of learning, which the Renaissance and Enlightenment bequeathed us, has been largely abandoned' (Wilson, 1998:11). Cognitive neuroscientists, linguists, evolutionary biologists and psychologists contest trammelled interpretations of human motivation (Polanyi, 1966). Despite Heidegger's kinds of thinking (Peters, 2008) and Wittgenstein's (1953) styles of reasoning,

‘industrial’ attitudes to scientific ‘objectivity’ continue to prevail (Jackson, 2008; Kenway and Fahey, 2009). Hegelian Rationality lost its tacit, intuitive, ethical, religious multi-valence in Habermas’ constrained cognitive, normative and expressive knowledge-constitutive interests (Taylor in Honneth, 1991). Psycholinguistic research confirms the role of imagination in enlarging visions of future Self (Dornyei and Ushioda, 2009).

Ecopsychologists maintain that the angst of late modernity reflects Man’s alienation from the pain of the natural world (Kincheloe, 2005; Kahn in Darder, 2009). Cognitive Linguists, researching autonomy and self esteem, critically position personality on a cline from autism to empathy. In Einstein’s words, ‘the intuitive mind is a sacred gift, and the rational mind is a faithful servant. We have created a society in which we honor the servant and have forgotten the gift’ (Max-Neef, 2005:11). Metaphysical questions of identity, nested citizenship and accountable voice all demand ‘a greater ecological and political awareness’ (Bottery, 2006:106), not a rationality which neglects the subjective weight of teachers’ lives, central to motivation, efficacy, job satisfaction and effectiveness (Lambert et al, 2004; Day et al, 2007).

Despite shifts from government to governance, from modern state to multi-layered complex networked nodes of power and authority, with expanded capacity for political activity, the current absence of pluralised political identities (Held and McGrew, 2003) indicates shortcomings resulting from reproductive education (Hursh in Smyth, 1995; Selby, 2011). Dissatisfaction with education reform results from misunderstood attitudinal change, incorrectly focused on externally imposed functional ‘professionalism’ (Fullan, 2001) rather than internally persuasive dialogue. To react defensively to complaints of political bias only legitimates negative perceptions of political content, tacitly confirming a value-neutral pedagogy (Hegarty, 2008).

Miall and Kuiken (Goodman and O’Halloran, 2006) report on neuroscience’s limbic system - ‘affective materiality’ as emotional responsiveness which precedes reflective evaluation. Acknowledging the centrality of politics to human existence is crucial; reconstituted, technicist, ‘modular’, depoliticised education strips intellectual

endeavour (Ball, 2000; Ozga, 2000). Although intelligence and innovation rely on both logic *and* intuition, the latter is frequently lost in reductionist narratives (Goodson, 2006; Levinson, 2008). Trivialised ‘delivery’ of pre-designed curriculum, narrowly-focused pedagogic definitions, action research shackled to ‘descriptions of isolation, norms of silence, and bureaucratic control’ as characteristic of teachers’ lives (Noffke, 1997:327) represent a contagion of practical fundamentalist ideology and disillusionment, handing the research agenda over to politicians and bureaucrats.

Global citizenship cannot afford to ignore meta-reality. Beliefs, myths, secular or religious faith (Arthur et al, 2008) dialogically relate fundamental human notions of necessity, probability, possibility and obligation to moods, modes and modalities. Internalised social argumentative grammars offer learners transformative ‘purchase’, but this magical faith requires grounds, warrant and backing if such claims are to avoid mere reproduction or indoctrination (Toulmin, 1969; Wolfe and Alexander, 2008). Treating attitudes and beliefs as incomplete rhetorical positioning, discursive psychologists (Billig, in Wetherell, 2001), substantiate, and tether opinion to informed argument through somatic/Socratic (Turner, 2011) modelling/quest(ion)ing. Politicised social imaginaries centre human agency as evaluative criteria, rejecting nominalisations and passivised ‘positionings’ that present globalisation as abstract, inanimate or inevitable (Kenway and Fahey, 2009). Reflective Service Learning unless critically theorised for political significance, can stop at transactional civic republicanism (Arthur et al, 2008), voluntarism, or ‘voluntourism’ (Smith and Laurie, 2011).

Sustainable development as a ‘frame of mind’ balances moral altruism and liberal freedoms with political justifications (Kuper, 2005) integrating cognitive, affective and conative development (Hicks and Bord, 2001). Rich resources anchor processes and political impacts of globalisation and anti-globalisation, avoiding glib, apolitical constructs (Huckle, 2004), acquainting teachers with political, micro-political and broader theoretical maps of influence and power (Goodson, in Smyth, 1995). ‘While embracing different perspectives, it is important for educators to be open about their own world-views so that these are not hidden from learners nor imposed upon them’ (UNECE 2011:9). Critical of the profits of universalizability, Bourdieu (1998:142) insisted the ‘permanent test ... practically instituted in the very logic of the field’,

indicates ‘(T)here is no more realistic political action (at least for intellectuals) than that which, (gives) political power to ethical critique’.

### 3.3.2 *Myth, Metaphor and Frames*

Erving Goffman (1969), a Canadian sociologist working with addicts, gamblers and schizophrenics in casinos and asylums, related private psychological (linguistic identity/‘frames’/face) to public sociological (position/‘footings’/status) self. Early perceptions, coalescing profound values, establish one’s mental furniture, creating deep cognitive ‘frames’ of thematic schemata, scripts, goals and plans. ‘Deep’ frames, embedded in childhood associations of ‘family’, ‘home’, ‘freedom’ and ‘wellbeing’, define one’s overall ‘common sense’. These ‘lenses’ render individuals susceptible to particular approaches, ways of being and thinking fundamental to relationships with one’s fellow human beings and environment. Constituting the learner’s moral worldview, frames interpret social exchanges as building, maintaining, threatening or attacking ‘face’ (status). Potentially representing freedom *and/or* fetter, framings and footings can be ethically influenced by reformists. Altered imagination, multiple paradigms, enlarged border-crossing identities require flexible, expansive frames.

Surface culture of public policy, political slogans, global marketing and media rely on deep frames. Irrespective of media, medium or mode, individual consciousness adopts cultural metaphoric assumptions as it ‘creates’ meaning and psyche. Logos, icons and imagery depend on myth and metaphor to in-form subjective modality. Explaining the essentially metaphoric nature of language, learning and development (Lakoff and Johnson, 1980), cognitive psycholinguists link surface cognitive frames to deeper conceptual frames. Analysis exposes entailed assumptions, omnipresent implications. ‘Without deep frames there is nothing for surface frames to hang onto. Slogans do not make sense without the appropriate deep frames in place’ (Lakoff, 2006:29, cited in Darnton and Kirk, 2010).

Harmoniously creating subjectivity, protective cognition/perceptual blindness reinforces mental ‘frames’, while discordance threatens one’s lenses. Metaphors extend understanding from familiar source domains to more abstract, difficult and possibly threatening target domains. Metaphor, no longer mere literary flourish but as

intrinsic cognitive device orients and establishes persona; confident personalities, like Bourdieu's habitus, determine political efficacy and engineer perlocutionary consequences. For instance, an instructor may metaphorically represent daunting research as pleasant 'discovery', a difficult life as an interesting 'journey'. Alternatively, persuasive metaphors of a 'war on terror', 'floods of migrants', 'rule of law' or 'freedom to choose' require discernment to identify their political, economic or military values and domains.

At an individual level, the process can be represented as in Figure 3.4.

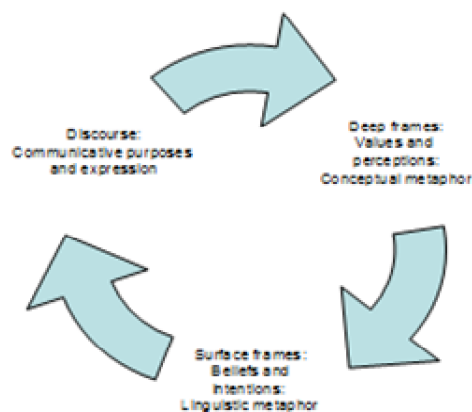


Figure 3.4 From Frames to Individual Discourses

Post-structuralists treat all semiosis and communication as heuristic, contesting definitions of Man, Humanity, Life, Knowledge, Time, Space, Cause and Contingency. A dialogic pulse, rhythmically enfolding tradition and innovation, constitutes a society's heteroglossic resource, a babbling Tower of polyphonic voices/texts/signs/codes. As novelty appropriates previous 'texts', intertextual references centripetally reiterate past intentions; more frequently, however, myriad connotations centrifugally engineer novel purposes. From this 'stream of consciousness', replete with past echoes and resonances, individuals actualise unique identities using active or passive voice in specific contexts.

Bakhtin's (1981:272, 341) 'utterance' shifted focus from grammatical usage to concrete use, opening 'author'-itarian texts to readers' interpretive reception in socio-cultural 'con-texts'. 'The word in language is half someone else's. It becomes one's own only when the speaker populates it with his own intentions, his own accent, when he appropriates the word, adapting it to his own semantic and expressive intention ... In the everyday rounds of our consciousness, the internally persuasive word ... half-ours and half-someone else's ... enters into inter-animating relationships with new contexts' (1981:293, 346). Freirean (1985:59) conscientization similarly sows ineffable word not as 'something static or disconnected from men's existential experience, but a dimension of their thought-language', so that 'when they perceive the mechanism' learners discover 'their own words'.

Searle's *Construction of Social Reality* (1995) demonstrates that diverse discourse cultures constitute individual voice, substantial identity and political efficacy differently. Like Bourdieu's individual habitus operating in cultural fields, Goffman's 'footings' represent social or academic 'standing' in various domains. CHAT's top triangle conveys the cosmology and ideology, cultural ethos and worldviews, represented in various semiotic systems and discourse instruments. Reading life itself as metaphoric narrative, self-critical ecolinguists (Bowers, 2011) challenge 'root metaphors' of individualism, anthropocentrism and attendant unflinching convictions of economic progress. Expanded frames can expose deeper metaphoric cancer of urbanisation; asphyxiation of debt burden; blood poisoning of chemical pollution and lunacy of consumerism (Jackson, 2008).

A critical deconstructing of 'consumption' (Sandlin and McLaren, 2010) probes fundamental perceptions of 'growth', 'democratic sustainable development', even 'professionalism'. Selectively assimilating 'myths' on offer, diversely oriented citizens build political, ideological selves, 'blending' curricular and extra-curricular development (HEA, 2006) beyond structural functions, actively investing 'voice' with vocation. An individual's beliefs, values, perceptions and intentions, real-ises personal individuations or adaptations from humanity's collective consciousness as presented in Table 3.1 below.



| <b>Subjects</b>           | <b>Individual</b>                              | <b>Collective</b>      |
|---------------------------|--|------------------------|
| Deep frames               | Values and perceptions                         | Ethos and worldview    |
| Surface frames            | Beliefs and intentions                         | Cosmology and ideology |
| Evidenced in/Accesssed by | Language and expression: being, saying, doing. | Dominant discourses    |

Table 3.1 Individual Frames within Collective Discourses

Symbolic interactionists, seeing multiple convergent and divergent human trajectories within semantic fields, economies, or markets of meanings, identify ‘symbolic violence’ when dominant perspectives are imposed on those of lower status (Bourdieu, 1978). Critical discourse analysis can protect citizens from constrained choices, imposed categories of thought and perception (symbolic violence) or false consciousness which unchallenged, might perpetuate unjust structures. The determinant power of deep frames in human understanding makes frame-awareness valuable for potentially integrating ‘consumption’ with ‘sustainable’ personal and professional development. Probing assumptions of ‘value’, ‘worth’ and ‘interest’ frame-analysis identifies surface frames being used to communicate sustainable citizenship, strategies of depoliticization, pseudo-neutralities, identity politics and consumerist capitalism. A political-justice-orientated citizenship perceives personal and political literacy as two sides of the citizen’s coin.

### *3.3.3 Identities as Discourse Competences*

Goffman’s frames and footings, Bourdieu’s (1998) habitus (durable dispositions) within ‘fields’, Bernstein’s (1996) academic framings and classification, all shift

critical theory from rigid preordained roles to functional, relational technologies - Foucault's dispositives, apparatuses or 'artefacts'. Jungian 'individuation', means gathering the world to oneself, a transitive process towards indivisible unity or psychological completion, not to be confused with ego. Dismissing self-serving individualism or nationalism both as philosophy and methodology, CR claims that 'Society is no more decomposable into individuals than a geometrical surface is into lines, or a line into points' (Comte, cited in Archer et al, 1998:191). Positioning theory (Harre, 2002) captures this segue from Foucaultian constructivism to Vygotskian constructionism; it traces the conversion from internal to external efficacy.

'Positioning theory' resists instrumental reason, generalised 'transferable' skills and designs which increase workers' mobility to the advantage of capitalist, multi-national employers. 'Commodified knowledge', stripped of its historical, collective context, alienates. 'Scaffolding' (Bruner, 1960) entails both internalising/consuming history, language and cultural curricula *and* externalising/productive multiple citizen competences (Fairclough, 2010; Gee, 2011). 'Once knowledge is separated from inwardness, from commitments, from personal dedication, from the deep structure of the self, then people may be moved about, substituted for each other and excluded from the market' (Bernstein, 1998:87).

Marketisation, consumer-media-culture, promotional discourse and expert systems offer individuals a vast range of free-floating modes, ways of being and doing. Citizen's choices, significantly affected by linguistic framing, indicate a role for educators (Hicks and Bord, 2010) in internalising disciplinary identities. Neuropsychology, Neuropsychiatry, Hedonic Psychology and Behavioural Economics confirm Reason is not dispassionate, logical, self-interested or abstract, but involves problem-solving and imagination in complex, critico-creative, higher-order, synthesised risk evaluation (UNECE, 2011). Emotions, altruism, self-interest and political beliefs interact intricately with structural systemic considerations.

In addition to historical, etymological perspectives on emotion, an extensive tradition of anthropological studies of e-motion/motion focuses on concepts and metaphors 'used discursively to construct (whether cooperatively or contentiously) the sense of

events and their causes, and (thereby) to manage accountability’ (Edwards in Wetherell et al, 2001:244). Each individual consciousness ‘appropriates’ what is ‘proper’, as in the French ‘propre’, for its own-ership in the reflexive project of the self (Giddens, 2001). Discourse awareness enables psyches to grammatically ‘preposition’ self in negotiating relational power. Citizens schooled in the deixis of advocacy, attribution and legitimation ‘pronoun-ce’ their own degree of passive/active/activist citizenship (McNeill, 1996), with the option to unscript self from manipulative, predetermined preferences. ‘Thus the move from role to position is both analytically and politically necessary in the study of people in their contemporary everyday worlds’ (Harre, 2002:62).

CR ‘implies a commitment to universal human emancipation and a society in which the concrete singularity of each and all is realised’ (Bhaskar in Archer et al, 1998:570). CR’s semiotic triangle (ibid, p. 658) positions prospective identities (Bernstein, 1996) as emerging at the socio-cognitive interface between dominance and production (Teun Van Dijk, in Wetherell et al, 2001). Teachers neurally ‘wired’ and emotionally ‘fired’ with empathy, daring to resist ‘domestication’, risk cognitive and emotional dissonance (Richardson, 1990). CHAT mirrors this ‘inter-mediated’ enactment of individual and community paradigms, presented in Table 3.2 as a cline, from ‘immediate’ engagement to more distinctly ‘mediated’ socialisation.

| <b>Subjects</b>               | <b>Individual</b>         | <b>Cultural Mediation</b> | <b>Collective</b>                       |
|-------------------------------|---------------------------|---------------------------|---|
| Deep frames                   | Values and perceptions    | Immediate                 | Ethos and worldview                     |
| Surface frames                | Beliefs and intentions    | Multi-modally mediated    | Cosmology and ideology                  |
| Evidenced in /<br>Accessed by | Language, modes, activity | Multi-media and the media | Dominant discourses: community products |

Table 3.2 Mediated Frames within a Cultural Discourse

Psycho- and sociolinguistic research presents identity as internal orchestration harmonising authoritarian/affective voices (Wolfe and Alexander, 2008). A dialogic theory of agency frames identity as multiple discourse competences, as passionate intellectual consumption/production of material and weightless ‘signifiers’. Using neuro-imaging to identify the multiple sites of multimodal processing in the brain, sensory anthropologists reveal not a distinct separate sensorium but rather, a sensori-perceptual interdependent modality which forms ‘unified percepts out of the diversity of inputs’. The myriad ways in which the senses are conjugated in different cultures suggests cross-modal plasticity or synaesthesia as a ‘more productive model for conceptualising perceptual processes’ (Howes, in Jewitt, 2009:226). Socio-cultural, media-assisted, Language Learning (SMALL) empowers ‘transformation of the individual’s semiotic/conceptual resources’ (Kress, 2010:182). Synaesthetic literacies (Lankshear and Knobel, 2007; Cope and Kalantzis, 2009) sequence experience, conceptualisation, analysis and *application*; just-in-time disciplinary naming, theory and critique weave social fabric of formal, informal and non-formal subjectivity (CoE, 2010). Provocative slogans such as ‘Be-you-tiful’, like ‘You are what you read’, emphasising prod-user re-productions, frame politico-cultural agency.

CHAT’s Objects may express activist participation, student autonomy, or long-term goals of moral judgemental rationality, ‘ontological Self’ and human freedom. Desired outcomes treat sacred spirituality or planetary, cosmic consciousness as generative mechanisms: concrete, mixed or abstract discourses evidence counterfactual ‘distance’. Training opportunities, publications, attendance at conference, portfolios, financial commitment and shared expertise objectivise motivation. Productions may focus on social, political, economic, moral/ethical, humanitarian or philosophical outcomes. In identifying intentionality, a cline of objectives may be evident, from instrumental, behavioural ESD 1 to a cognitive ESD 2 or existential, transformative ‘frame of mind’ GCESD (Bonnett, 2003; Sumner and Tribe, 2008). Justifications may reflect personal responsibility, professional engagement or political-justice for all.

To summarise, this section has shown that (w)holistic educators confidently: i. theorise intuition, passion, empathy, imagination and conviction into political selves;

ii. transmit integrative, transactional frame-of-mind GCESD; and iii. synaesthetically name transformational political-economic object(ive)s.

### 3.4 CHAT's Community as Heteroglossic Democracies

Bakhtin's (1981) heteroglossic ecology-of-epistemologies, extending dialogue to rhizomatic dialectic, has implications for identity, GCESD and democracy. This section advocates strategic 'glocal' blending of micro- and macro- objectives which channels multiple voices into vocations. Multi-modal texts, technologies, combined with multi-media literacies enable cyborg access, enhanced by ever-widening alliances or CoPxs. The cline in Figure 3.5 elaborates situated learning beyond structural functionalism, merging texts in socio-culturally relevant 'con-texts'.

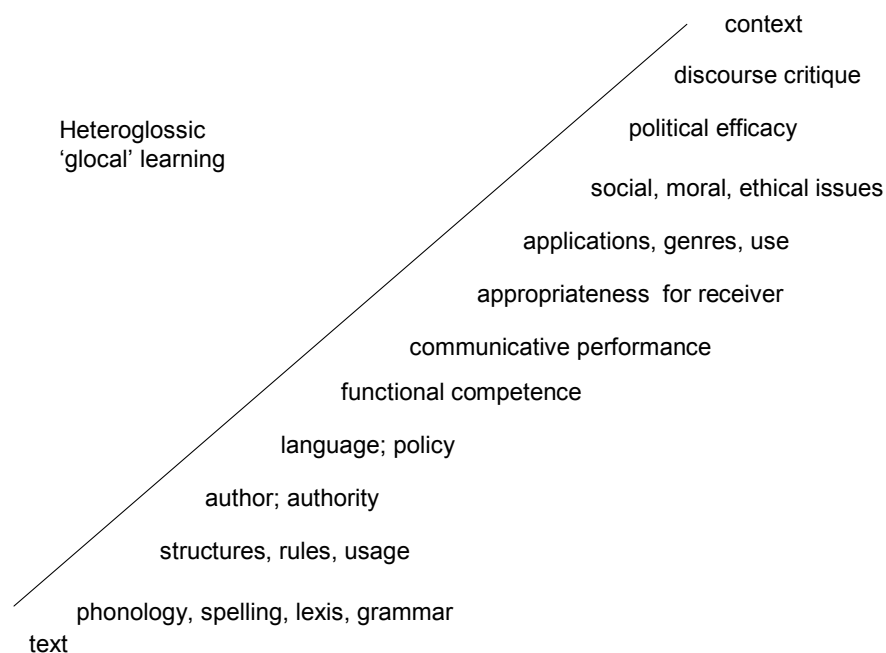


Figure 3.5 Embedding Text in Context

#### 3.4.1 Agonistic Pluralist Voices

'Political apathy spawns moral apathy' (QCA 1998:10). Depoliticised global change, suppressing differences, unwittingly effaces human agency under a synthetic veneer

of neutrality. Education which offers ontological vocation entails historical, indigenous, intersectional self-positioning in Bakhtin's 'carnival' of masks and modes. Intellectual moral reform, platitudinous 'multiple perspectives' or 'interactive methods' can reinforce politico-economic hegemonies. A heteroglossic hybridity does not imply nor advocate relativist, post-modern, 'multiculturalism' (Nussbaum, 1997). Assessing universalisable 'truth' and explanatory power within a permeable political-economy of signs and alternative semiotics requires education as advocacy and argument, using history and evidence to substantiate 'attitudes' (Billig in Wetherell et al, 2001; Fairclough, 2010).

Polyglot language necessitates vigorous critical debate, of contradictory texts and voices. Academics questioning 'Sustainable Education' (Sterling and Scott, 2008; Bower, 2011) explore fault lines and reveal subsumed logics to ensure 'hidden agendas' do not conspire in the current politics of unsustainability (Selby, 2006). Marxism (Giroux, 2005), indigenous cosmologies, alternative political systems (Hill, 2009), unemployment, drug and slave trade, Vedic or Taoist philosophy all problematise curricula canons. Interrogating decontextualised abstractions means examining political-economic and cultural 'flows' which shape curricular 'texts'. Scrutinising implicit (hidden) and accidentally or deliberately null curricula (Apple, 2005), DCR identifies omissions.

Bakhtin's architectonic schematic unmasks even seemingly neutral narratives: addressivity (tailored communication), reframings, recontextualised degrees of 'spin', shade, shape and merge direct, reported or free-indirect-speech and -thought (Short, 1996; Tannen, in Maybin and Swann, 2006). Live, current media resources entail distinguishing direct speech from reported action, commentary and less reliable 'constructions' from fresh interpretations and creative 'reconstructions', uni- from vari-directional voicing. Nominalisations, transitivity, tense, point of view and metaphor, amplify or moderate personal and global transactions. Discriminatory skills systematically identify evidence from opinion, sources and premises from prescription, implicature and relativization from defamation, and legitimate attribution from abstraction (Gee, 2011). Disciplinary expertise, exposing nuanced imbrications of policy, politics and practices (Ozga, 2000), 'mediates' environmental justice and government representations (Leroy in Weber and Duderstadt, 2012).

Internally harmonised ‘agonistic pluralism’ (Mouffe, 1999; Todd, 2009), relies on democratic deliberation to liberate citizens (Habermas, 1984; Dryzek, 2010) from bonding, bridging, or boundary discourses. ‘Viewing education for sustainability as a contribution to a politically literate society is central to the reformulation of education and calls for a “new generation” of theorizing and practice’ (Unesco, 1997, paras 67 and 68). Media literacy (Kellner, 2002), critical incident analysis (Tripp, 1993), probes essential semantic, ethical and epistemological assumptions (Huckle, 2006; Winter, 2007). Inter-discursive, intertextual purposes make critical literacy ‘a prerequisite for effective democratic citizenship, [and] should therefore be seen as an entitlement for citizens’ (Fairclough, 2010:544). Discourse Analysis has direct bearing on critical democratic participation in modern society (Machin and Leeuwen, 2007; Gee and Hayes, 2011) making it the responsibility, and privilege, of every educator.

### *3.4.2 Texts, Technologies, and Tools*

Compressed globalisation increases a mediated cacophony, with transmedia relating film, website, game, merchandise, both expert and lay stories. Heteroglossic, multi-modal education widens participation allowing disciplinary specialists to draw on film, art, music, literature or dramatic performance as well as the word to define sustainable human development. A restorative ecology of epistemologies converts curriculum into negotiation, rather than monument, re-uniting and re-connecting world community, challenging Euro-centric, imperialist, colonialist or national fracturings (Apple et al, 2005). Describing political professional identity, Hegarty (2008:686) states ‘Understanding sustainability – and education for it – in this way means we recognise and intend a revolutionary change to occur in universities’.

Igniting transcendental, universal truths, ‘Universe-cities’ expose the disastrously flawed logic of severing citizens’ ‘literacy’ and ‘media studies’ from active/action research (Weber and Duderstadt, 2012). Multiple hybrid domains, cellular biology, video games, fashion advertisements, or theology, decoding ‘foreign languages’ of colour, photographic image, equations, symbols, sound, gestures, graphs, slogans, or artefacts (Gee, 2011), demand Thoreau’s provocative ‘father tongue’ (Harris, 2009).

Multi-modal semiotics deconstructs political myth, historic provenance and commercial trope, denaturalising cultural assumptions in photography, audio- and video-texts (O'Halloran and Smith, 2011). Identifying denotations and connotations, multimodal frameworks equip learners for 'the game' detecting assumptions, points of view, and semantic engineering. Clawing back 'linguaging' from academic and linguist in global democratisation (Hardt and Negri, 2000), media critique identifies perspective, iconography, phonological symbolism and visual metaphor.

Technology for digital semiotic analysis, allows disciplinary experts to access world heritage, identify standardization, simplification and simulation from simulacra, distance from proximity, individualisation from collectivisation, homogeneity from heterogeneity, textual structure and organisation, salience and framing (O'Halloran and Smith, 2011). Critical scholarly artefact analysis, fieldwork and internships in museums, art galleries (Hooper-Greenhill, 1992), embeds and 'in-spirals' historic, geo-political and socio-economic understanding of the 'shaping of knowledge', raising ghostly texts to address complex, urgent global issues. Multi-modal disciplinary competences (Lankshear, 2007; Traxler and Wishart, 2011) 'name', analyse and critique intertextual motifs, politico-economic resonances, and historic silences in media's moral maze of images, icons and Foucaultian 'apparatus'.

Culturally-modulated education crosses barriers of modality, spatio-temporal representation, tactile and physical engagement. Transformed media, transduced modalities (Kress, 2010) increase educational styles, ways of being, saying and doing. Blurring state, economy and civil society distinctions (Giddens, 2001; Ball, 2010), a dynamic knowledge economy scrutinises schema of 'need to know' and 'right to information' (Lankshear and Knobel, 2007). While indigenous knowledge movements, Creative Commons agreements, Wikileaks, privacy rights and International Humanitarian Law challenge fault-lines beneath legitimate epistemes, creativity and critique, investigation is complicated by questions of ownership, plagiarism and copyright. Privileged 'publishers', seeking to justify products and processes, must conscientiously mentor, assess and widen participation.



### 3.4.3 *Cyber Communities of Praxis (CoPxs)*

Competing educational visions articulate mutualism, voluntarism, social enterprise or profit. Collaborative social movements (Darnton and Kirk, 2010; WWF, 2010) advocate symbolic ‘appropriations’ which re-sacralise, re-enchant and re-magic collective treasure (Wexler, 2009:228). Cyber-democracy ‘glocalises’ battles for social justice; networking Mexican Zapatistas, the Arab Spring, anti-McDonald’s campaigners, feminists or labour (Kellner, in Burbules, 2009) build trusting constituencies (Bottery, 2006). Action researchers, philosophically grounded in critical theory (Ball, 2007; Hargreaves, 1994; Sachs, 2003), forge cyber-alliances in ever-widening COPxs (UNESCO, 2011b).

While emerging disciplines like European or Urban Studies and Citizenship make Community Curricular, global co-education partnerships ground debate in living laboratories. ‘Academic bio-diversity’, infrastructure, equipment and expertise enable ‘cross-country’ co-education. Dynamic partnerships with BRIC – Brazil, Russia, India and China – economies expand notions of ‘technology transfer’ (Weber and Duderstadt, 2012). The International Sustainable Campus Network (ISCN), founded in 2007, collaborates online through Britain’s Environmental Association of Universities and Colleges (EAUC) and American Association for the Advancement of Sustainability in Higher Education (AASHE). ISCN networking with Global University Leaders Forum, an initiative of the World Economic Forum, gives educators a voice in industry and politics.

Committed to a pluralistic, democratic world, CR prioritises a moral judgemental anchor over epistemological weight. Identifying contrived congeniality, technicist research or consumerist, tailorised learning (Hargreaves, 2003) involves acknowledging nuances in radical individual and group identities (Pickering et al, 2007; Murphy, 2011). In cases of conflicting loyalties, a communicative, discursive rationale avoids extremes of absolutism and relativism. Critical CoPxs scrutinise ‘edutainment’ and ‘infotainment’, decoding social disadvantage, meritocracy, enterprise or entrepreneurship (Apple et al, 2005).

GCESD, whether for personal responsibility, civic professionalism or political justice, demands reflexive philosophies, transparent purposes and values. Impact measuring

local, national, regional or global organisations, assesses quantitative and qualitative ESD praxis (Shriberg in Corcoran and Wals, 2004). Analyses should distinguish different from similar CoPxs, local/multi-stakeholder collaboration or virtual/virtuous cross-cultural partnerships. Responsible engagement, possibly categorised as personal, individual or professional, might evaluate one-way, two-way or joint equal exchange of outcomes and shared goals (Lankshear and Knobel, 2007).

To summarise, a heteroglossic approach: i. disambiguates positionings within agonistic pluralist democracies; ii. negotiates vocation through open multi-media, multi-modal communication; and iii. exploits educational and social technology to form ever-widening, critical CoPxs.

### **3.5 CHAT's Instruments as Transformational Education**

As a volatile, ephemeral, 'virtually disposable' society accelerates change, pervasive media management, shifts from material goods to advertising as its major commodity form. Neuroscience's mirror neurons and cognitive linguistics reveal reasoning as profoundly influenced by neurological and cultural processes: 'there is no act of knowing without admiration of the object to be known' (Freire, 1985:53).

Transformational Education deploys the metaphysical power of myth, metaphor and Weberian enchantment to animate the material.

This section draws on CR's Transformational Model of Social Activity (TMSA), which offers educators, through discourse, dialogue and dialectics, a pedagogy for converting economic, social and cultural capital into fairer symbolic access (Bourdieu, 1998). In answering the question, 'What can (must?) we do?' GCESD sustains CR's epistemological and axiological tension between 'is' and 'ought'. Figure 3.6 stages personally transformative education through civic professionally-'response-able' transaction to transformational, political-justice-oriented, global citizenship.

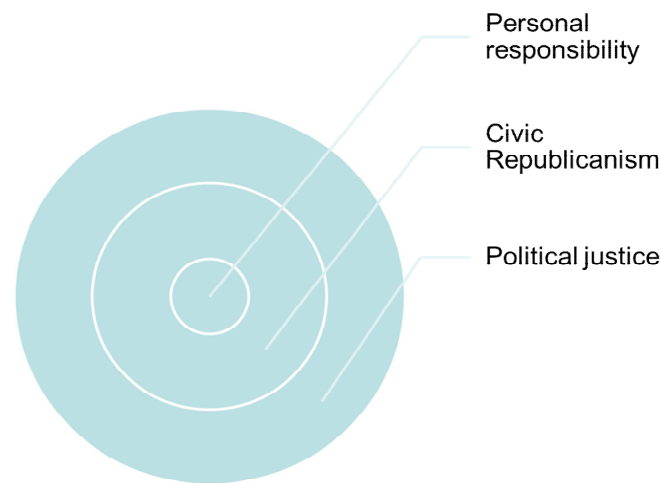


Figure 3.6 Post-Cosmopolitan Ecological Citizenship

### 3.5.1 *Relevance Resurrects Texts*

CR's stratified ontology is, like Bakhtin's linguistic genres, composed of an all-encompassing enduring, Intransitive. Overarching structures and mechanisms generate laws, resources, relationships and processes. These powers, some yet unactualised, undetected, operating independently of Man's knowledge of them, comprise the objects of research. Within this Intransitive, a lesser Transitive domain, embodied in Halliday's grammar of transitivity and modality, acknowledges CR's relativist epistemology. Human 'Truth', as transitory socially-produced theorisings, imperceptibly shifts the borders between known and unknown (Polanyi, 1966).

Policy rhetoric, 'how engagement in real-world issues enhances learning outcomes and helps learners to make a difference in practice' to 'clarify their own and others' worldviews through dialogue, and recognize that alternative frameworks exist' (UNECE 2011:8) frequently avoids naming the political. Integrating persona and psyche, symbolic with imaginary self (Wexler, 2009) *relevant, live, current social media* promise spiritual completion. Redefining Grice's Conversational Maxims of Quantity, Quality, Relevance and Manner, Semino (Goodman and O'Halloran, 2006) relates psychology's Schema to pragmatic Relevance Theory (Wilson and Sperber,

2004). Personally and professionally ‘sacred’, ‘in-forming’ texts coherently and consistently empower gift-giver and receiver (Albright and Luke, 2008) to ‘realise’ education as inherently political (Lund and Carr, 2008; Scott, 2010).

CR’s meta-reality locates evolutionary power in reconstituted discourse, raising *Becoming to Being* through perpetual praxis (Archer et al, 1998). Whereas progressivisms are frequently grounded in experience at the expense of deep conceptual theory, ‘organic intellectuals’, like electrical semi-conductors, transformers or mediums, (inter)media-te ‘texts’ (Creighton, 1999). ‘Transformative intellectuals’ (Giroux, 1988) in-spire and sustain from within, leading from the middle, not from the apex of organisational pyramids. Critical of technocratic, value-neutral ‘investment’, post-Cosmopolitan educators cultivate spiritual, ‘erotic’, ecological planetary consciousness (O’Sullivan, 2002:10).

Global citizenship, racism, conflict and environmental damage are neither purely empirical things in the world, nor merely idealist mental phenomena but intricate ‘apparatuses’ of law, institutions, routines, economic and political systems, structures and practices (Foucault, 1972). Critical theory, analysis and application identifies the crypto-grammar beneath discourses whether in political philosophy (Kuper, 2005, Sen, 2004; Nussbaum, 2004; Delanty, 2007), MDGs, UN charter, national, regional or school policy, curriculum or textbooks (Halliday in Wetherell et al, 2001).

Developed while Halliday himself was learning a new language, ontology and epistemology (Burns and Coffin, 2001; Alexander, 2009), Systemic Functional Linguistics relates reference, citation, grammatical tense and mood to subjectivity. Critical Discourse Studies begins with biographical, narrative instruments to creatively incarnate, ‘denouncing the process of dehumanization and announcing the dream of a new society’ (Freire, 1998:74). Crucial relevance and impact underline ‘the importance of building on the experience of learners as a basis for transformation’, to ‘facilitate the emergence of new world views’ (UNECE, 2011:8).

### *3.5.2 Transitory Discourses Transform Will to Power*

Following extensive research, Kahne and Westheimer (2004) argue that in-forming politically-just identities requires clarity and honesty as to the purposes of global citizenship. Focus on macro-structural roots of social problems and analysis informed by the broader interplay of social, economic and political forces led to students assuming collective responsibility for structural change in contentious political areas. Meanwhile, ‘curriculum and education policies designed to foster personal responsibility undermine efforts to prepare both participatory and justice-oriented citizens’ (p.264). Depoliticised learning resulted in disillusion and cynicism, reducing the value of learning which had made the personal political (Westheimer and Kahne, 2006).

Addressing global epistemologies and ethics of ‘Whose resources?’ and ‘Whose access?’, in accounts of global career-guidance policy (Farrell and Fenwick, 2007; Sultana, 2011), transformative gate-keepers alter individual frames beyond ‘atomistic empowerment’ (Rocha, 1997:34). Conscious that ‘any radical and profound transformation of an educational system can only take place ... when society is also radically transformed’ (Freire, 1985:170), they deploy micro-GCESD to achieve macro-SD objectives (Hursh in Smyth, 1995; Giroux, 2005). Translating private ‘social and moral defects and troubles’ to ‘relevant (to) urgent public issues and insistent human troubles’ (Mills, 2000:21 in Kenway and Fahey, 2009), charismatic intellectuals embed teachers’ vocations in organisational change.

Veiled intention, absent philosophy, assumed theory, instrumental justifications, Whitehead’s inert knowledge mystify and ‘de-mean’ educational purpose. Transactional GCESD which subordinates professional outcomes to societal intentions, ‘populist manipulation of the masses’, ‘a kind of political opiate’, maintains ‘people’s habit of being directed’ (Freire, 1985:79). Transforming transactional ‘investment’ into institutional practices, policy and material resources (Winch, 2010) means raising functional, communicative competence to strategic applications. Mediated empowerment (Rocha, 1997:37) distinguishes ‘prevention’ dependency from citizens’ rights to choose COPxs, given guidance and professional expertise.

‘Action research’ provides ‘potent methodology’ for reform, to ‘challenge the status quo’ (Somekh and Zeichner, 2009:19). Rocha’s (1997:33) Ladder of Empowerment focuses on ‘the larger legal and constitutional context’, ‘not on the process of change within the individual or group, but on the outcome, thus equating empowerment with visible results’. Politically empowered by ‘sanctified principles’, its object and source the other, selfless motivated service to an ideal is characterised by togetherness, moralized action and helpful sharing, grounded in collective community will. Problem-based practicum in efficacious organisations, integrates internal with external political efficacy (Arthur et al, 2008).

Exploring the critico-creative power of myth and metaphor for humour, irony, sarcasm, guile or honesty, socio-educational technologies convert symbolic violence and dissatisfaction into questioning of grand theory and major global policies. Computer simulations, slogans and trans-disciplinary theorisings merge in flexible community service (Gee, 2011). Cultural critique of global domains through film, artefact, word or photojournalistic analyses, ‘animates’ personal and professional towards political development. CHAT’s Instruments encompass intersectional civil society engagement: futuristic, filmic, mediated disciplinary modalities provide tempered radicalism (O’Halloran and Smith, 2011) through events, artefacts, machines, logos, slogans, music, even architecture.

### *3.5.3 Transformational Sustainable Education*

The Social Imaginary of Post-Cosmopolitan Ecological Citizenship acknowledges communities of obligation in thick material GCESD, with vertical and horizontal, international and inter-generational complexity (Dobson, 2006). Teaching for critique rather than social adjustment means questioning political Self against cosmic canvases of time, space, justice and equality (Giddens, 2001). Using hard critiques of Self, powerful spi-ritual leaders (Creighton, 1999) ‘psychologise’ key disciplinary concepts, directing knowledge, wisdom and power to the better living of life (Dewey, 1985). Organisations as ‘the nexus through which the individual and community become empowered’ (Rocha, 1977:39) engage in ‘construction of environments in symbolic as well as strictly functional terms’ creating ‘group products’.

Genuine ‘internationalisation’ of educational development ‘would stand for a process in the university of truly multicultural, indeed ‘universal’, debate on the future of humanity’ (Jackson, 2003:334). North/South university collaborations, such as CREATE, EDQUAL and RECOUP ([www.create-rpc.org](http://www.create-rpc.org); [www.edqual.org](http://www.edqual.org); <http://recoup.educ.cam.ac.uk/>) bridge educational cultures, philosophies and methodologies. Embedding social justice, ecological research ‘needs to be ontologically defensible at both local and global scales’ (Lotz-Sisitka, 2009:174), to acknowledge the ‘depth of inequalities and exclusions in research’ and the consequences for international knowledge generation (p.167).

Challenging the dominance of the written word, prior learning, research-based education, social work, critico-creative intellectual innovation in art or ICT all constitute ‘relevant’ design technologies for formative and summative accreditation (Lewin, 2009). Self- and peer-critique, personal networked environments, collaborative team-work, public exhibition and iportfolios (Attard et al, 2010) evaluate ‘outreach’. Reported analyses of policy, curriculum or practice could assess frequency, identifying occasional, topical, peripheral, integrated or embedded approaches to the global dimension. Evolving criteria include online availability, interactivity, dissemination, spontaneity, potential for global sharing, transfer value, transactional ‘use’ rather than ‘usage’ (Lankshear and Knobel, 2007).

CHAT’s framework represents such a nexus of instantial transformative, transactional or political-justice-oriented systemic/structural transformation. Developing Europeans’ Engagement for Eradication of Global Poverty (DEEEP) reporting on ‘the enhancement of competences needed for life in the complex and dynamic world society’ (Krause, 2010:3) finds: ‘All evidence suggests that where they have taken place or are taking place, these multi-stakeholder processes of joint development of Development Education strategies contribute significantly to increasing the involved actors’ commitment for, support of and performance in DE’ (p.29). He calls for ‘clearer argument for DE and an advocacy strategy’, conceptual clarity and strong coordination mechanisms for inclusive multi-stakeholder consultations ‘institutionalised in a longstanding way’ (p.34).

This section has argued that critical global educators coherently: i. use hard disciplinary critique to transform ontological Self; ii. institutionalise equitable regulation and assessment of community products; iii. collaborate in transformational multi-stakeholder research, policy and praxis.

### **3.6 Precaution and Uncertainty**

Offering scientific rationale for transitional times, interdisciplinary CR accommodates cosmic consciousness and serendipitous chaos. Emergent Oriental and Occidental philosophy, history, theory and ambitious (re)search dialectically convey particularities, to audiences across disciplinary and socio-cultural divides. Roy Bhaskar, World Scholar and proponent of CR, has been criticised for writing as if ‘trying to win a gold medal in the esoteric game of philosophical verbosity’ (Roberts, 2001:202 cited in Shipway, 2011). That CR supporters apparently portray themselves as a radical, marginalised, fragmented movement, enjoying seeing themselves as underdogs, as part of the legacy of Marxist borrowings (Hammersley, 2009) is also not surprising. Given the persuasive weight of capitalist human nature, the power needed to re-form cannot be underestimated (Jones et al, 2010).

While CHAT encapsulates the rich scientific heritage of CR influenced by anthropology and education, both offer coherence and generalizability, yet neither claim predictability. Raised consciousness, supported by practical semiotic tools, cannot yield societal reform but must rely on charismatic transformative intellectuals ‘concretely not idealistically’ (Freire, 1985:128) to achieve systemic/structural transformation. Moreover, terminological duplications, distinctions and distractions deliberately or unintentionally hamper, confuse or mislead the uninitiated (Winter, 2007). Epistemological humility and a curiosity and willingness to develop fresh languaging for a new age maintain the dialectical tension of evolving moral perfection. Nevertheless, the relative success of Women’s Rights and US Civil Rights movements confirm that changes in states of affairs ‘in-corporate’ fundamental social discourses. As memetic complements or even supersedes genetic change, semiotic studies offer new frames for global perspectives.



### 3.7 Conclusion

Post-modern diversification of lifestyles erodes collectivist traditions, intensifies individualism and increasingly obscures structural, economic and political constraints (Kincheloe, 2004). Radical neoliberal, free-market capitalism is not invincible; articulated alternative pedagogy of hope (Freire, 1970; Dewey, 1985) can equip teachers to ethically address a globalised political-economy. Chapter 3 has related philosophical principles, through socio-cultural critique, to emancipatory praxis. It has sought to demonstrate how a critical realist philosophy (Huckle, 2004; Archer et al, 1998) could empower global educators in every discipline, to address with conviction metaphysical questions at the heart of GCESD (Bonnett, 2003). Avoiding the ‘epistemic fallacy’ of collapsing ontology and epistemology, it turned to a cosmic perspective and history of rationality. It presented critical transformational pedagogy as a truly ecological understanding of the deeper purposes of education and the vocation to be fully human.

Chapter 3 demonstrated that Critical Discourse Studies with its heritage of critical theory, analysis and application, can help empower collective consciousness towards freedom for all. Collaborating across disciplines, CGEs may yet overcome the ideological schism of a liberal technocratic paradigm which accepts superficial cultural understanding, uncritical self-centred interdependence and unbridled economic growth on the one hand, versus, on the other, a transformative paradigm, critical empowering pedagogy, ethical concern for social injustice, equitable sharing, socio-political activism, and sustainability of global resources. (Selby, 2006; Davies and Pike in Lewin, 2009).

As Swiss-based Molecular Diversity Preservation International (MDPI) converts to Multi-disciplinary Digital Publishing Institute, redeeming past images of anonymous banking, discourse critique offers sustainable strategies. Despite evident violence, new consciousness of Empire presents the paradigmatic form of biopower dedicated to peace:

a new notion of right, or rather, a new inscription of authority and a new design of the production of norms and legal instruments of coercion that guarantee contracts and resolve conflicts. ... One site

where we should locate the biopolitical production of order is in the immaterial nexuses of the production of language, communication, and the symbolic that are developed by the communications industries (Hardt and Negri, 2001:9, 32).

A Brave New World awaits Calibans, Prosperos, Mirandas and Ferdinands willing to adopt altered visions of Utopia, learning to speak anew as in Shakespeare's *Tempest* of knowledge, language and power.

## **Chapter 4 Preliminary Research and Methodology**

*We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.*

T.S.Eliot 'Little Gidding', 1955

In Chapter 1, a Reflective Rationale described a subjectivity ingrained by missionary beginnings and subsequent professional dissonances which were inductively theorised. Chapter 2 presented international educational charters which address social justice and democracy, defused in the UK by a lack of theoretical justification and diminished political ambition. It raised questions around the construct, motivations and factors which sustain the professional efficacy of a critical global educator. Chapter 3 conceptualised the critical global educator using CHAT's framework to embody the legacy of Critical Realist philosophy, Critical Theory, psycho- and socio-linguistic research and Critical Discourse Studies.

Chapter 4 begins to answer my second research question, describing the methodology and methods I have used. Section 4.1 offers a brief reprise of the thesis' rationale, reiterating the reflexivity which is a principle feature of critical ethnography. It specifies the criteria by which the research seeks to be evaluated and discusses its underlying discursive validity. Section 4.2 describes preliminary surveys, focus group discussions and interviews which helped me to identify significant features of personal and professionally coherent GCESD. Section 4.3 justifies my choices of lifestory and semi-structured interview. Finally, the chapter explains how CHAT's analytical framework provides a principled, practical methodology for systemic, self- or negotiated-evaluation of critical global educators.

#### **4.1 Reflexivity, Rationale and Purpose**

This section explains the reflexivity, rationale and purpose of my methodology.

Explicitly normative CR sees research as inescapably value-laden, its focus and process as politically prescriptive within conflicted social democracy. Research integrity means locating the matter under investigation in its relational matrix of historical, theoretical, socio-cultural and political-economic contexts, explaining the sources and nature of discontent and demonstrating underlying structural contradictions (Grace in Shacklock and Smyth, 1998). Critical social methodology is grounded in the understandings of the actors even while paradoxically wanting them to see themselves and the situation differently. The intensified production of research, control of the research agenda, and implications for funding and equitable resource allocation demand a reflexive ethic, exposing suppressed research culture and revealing struggles, dilemmas and constraints.

Qualitative paradigms redefine empiricist criteria of validity, reliability, replicability and generalizability in terms of credibility, transferability, dependability and confirmability. CR accepts that native/natural structures and powers of objects may or may not be actualised, making it impossible to establish ultimate 'truth' and rendering all closure suspect. Despite the potential triangulation of portfolio evidence, critical ethnography, as openly ideological, faces the 'apparent contradiction of such value-based research with traditional definitions of validity' (Anderson, 1989:253). My research is vindicated by Bourdieu's acknowledgement in later life of the close ties between anthropological research and theorised personal experience (Jenkins, 2006). Understanding research as practical adequacy, rather than acquisition of a single truth, my methodology also satisfies 'rigour' in Sumner and Tribe's (2008) terms of systematic social anthropology, a clearly defined problem, precisely articulated research questions and hypotheses closely aligned with the research problem.

CHAT's diverse variables achieve content validity through a literature search, faithfully establishing the construct 'the critical global educator'. The observation of artefacts offers inter-correlations and allows interviewees to contribute towards further operationalisation of the construct (Yin, 1994). Collaborative discussions are less an attempt at theoretical, data or methodological triangulation than an opportunity

for coherent, mediated sharing (Sayer, 1992, in Archer et al, 1998) of real-life practices. Detailed prompt questions, searching for intervening variables and causal relationships, where necessary eliciting rival explanations, attend to validity (Miles and Huberman 1994). The neutral reporting of gaps and absences which have not been the result of a deliberate ‘silencing’ will evidence a critical validity (Sumner and Tribe, 2008).

Discounting discourses of neutrality (Bourdieu, 1998), CR’s relativist epistemology avoids a naïve positivism. A CR reading of ‘values’ accepts Hammersley’s (2009) argument that straightforward transition from knowledge to evaluative and prescriptive conclusions is unwarranted simplification, seeing that values themselves are pluralist, capable of many and varied conclusions or solutions and not easily ‘removed’. Relating values and attitudes to opinions and learning, socio-psychologists (Billig, in Wetherell, 2011) and sociolinguists (Fairclough, 2010), treat rhetoric, dialogue and dialectics as ‘always to do with social man, whose most fundamental gestures are made meaningful ideologically through the word, or directly embodied in words’ (Bakhtin, 1981:353).

Pretence at value-free work risks making it value-less. Reflexive researchers collaborating with respondents seek to ‘in-form’ more sophisticated constructions. Critical ethnographers view researchers’ rights, tempered by responsible narratives of social dynamics, to link personal troubles to public issues, making the personal political. Patton (2002) advocates ‘empathic neutrality’; he believes scientists succeed not despite but because they are (com)passionate about their work. Against the impossible elimination of values, critical methodology identifies the contexts, nature and dynamics of power, relationships and perspectives, distinguishing interests, vested interests and disinterested human endeavour (Bourdieu, 1998), suspending fore-shadowings, while studying informants’ meanings, attitudes and perspectives.

Contesting the privileged position of respondents as sole commentators on their actions, Hammersley and Atkinson (1995) reiterate researchers’ rights to interpretation, themes and theories, synonymous with dialectical tensions in critical epistemology. CHAT’s framework elevates discourse as the medium or ecological environment of human function and development, replacing mythical separations of

characterising from appraising values by nuanced clines from description to evaluation (Collier in Archer et al, 1998). While social constructivist criteria of respect and fairness to differing perspectives can be assumed, my research offered participants a significant degree of catalytic validity, accelerating ‘conscientization’.

Drawing on transformational education (O’Sullivan, 1999; Jackson, 2008), my purpose in understanding practitioners’ perceptions of their activity as critical global educators is to influence policy makers, teacher educators and INGO supporters. It is conducted with acknowledged belief that the process may itself politically improve, empower and transform (Kincheloe and McLaren, 1994 in Denzin and Lincoln, 2005). It embodies Patton’s (2002) critical change criteria: clear history and values within each node and in questions of early biographical influences and motivational Objects; increasing consciousness of injustice, representing perspectives of the less powerful as in the questions related to Rules or Community; identification of sources of inequality and injustice in Division of Labour; change-making strategies when participants discuss successful conversion of Rules into tools or Instruments; and building capacity of those involved through questions regarding professional positioning within Communities of praxis.

## **4.2 Methodological Implications from Preliminary Research**

In seeking to understand initial contexts and establish reference points in the early development of critical global educators, having done my own post-graduate MA in TESOL at the Institute of Education, University of London, it was natural to begin my search in this location. Classified by Ofsted as a Category A provider, with all academic programmes rated ‘Broad confidence’ by QAA, the Institute of Education provided a sound context for foundational understanding of personal and professional development. Appendix 1 outlines an iterative process of a literature review and preliminary research.

This section reports an initial survey, focus groups and interview experiences, relating them to emerging pre-conceptions from a literature search (Chapter 2 and 3). An opportunistic survey of over 300 PGCE student teachers at the Institute of Education, six focus group discussions with teachers at British and mainland European

Universities and around 25 face-to-face formal and informal interviews, each lasting from 30-90 minutes, enabled ‘foreshadowings’ based on partial, essentially qualitative analysis. Advice against early generation of hypotheses (Nisbet and Watt, 1984) does not contradict the need for prior development of theory to guide data collection and analysis. Progressive focusing, sifting, sorting, reviewing and reflection (Cohen et al, 2007) on the literature confirmed and strengthened salient emerging conceptualisations encapsulated in my Interview Schedule (Figure 4.1). Finally, I undertook, transcribed and analysed (Chapter 6) eighteen interviews using the Schedule which is presented later in this chapter.

#### *4.2.1 Survey of Initial Teacher Education (ITE)*

Between October 2008 and March 2009, I spoke to around 455 PGCE Starting Teachers (STs) in eleven Institute of Education Subject Departments, monitoring and collecting 335 completed questionnaires (Appendix 2). I expected the survey to provide a base line from which I could better understand early stages in professional development within the English mainstream educational system. An opportunistic sampling, dependent on accommodating tutors, covered a range of Natural and Social Sciences, from Mathematics, Science and ICT to Music, History, Business Studies, Citizenship and Religion. Appendix 3 presents a sample handout I used and Appendix 4 provides some details of the groups. Time was always the most significant constraint, as supportive tutors explained curriculum pressures. Extreme cases were extended negotiations which only yielded five minutes with STs in English, and five minutes plus break time with Geography STs, in disciplines with significant potential for critical literacy. Difficulties of access and time restricted a natural productive exchange of information for all involved, at this stage of my research. Generally, I was granted about 20-25 minutes with each tutorial group, talking them through the questionnaire to its completion. 335 completed questionnaires from the 2008/2009 cohort of around 700 STs, eventually provided abundant, substantial evidence of this cohort’s personal and professional interests, understandings and attitudes to a global dimension in ITE.

The procedure I followed was to talk very briefly (about 3-4 minutes) about the topic of my research and then to distribute the questionnaire. The questionnaire focused on

STs' knowledge, understanding of and attitude to the global dimension as presented in the DfES (2005) publication *Developing the Global Dimension in the School Curriculum* and Oxfam's (2006) *Education for Global Citizenship*. Finally, respondents were asked to complete the sentence 'A global citizen is someone who ...'. While questionnaires were being completed, I distributed copies of the DfES and Oxfam publications and as the group came to the end of the questionnaire, we began a discussion of the eight key concepts in the DfES centrespread. Exceptionally, I was invited to run a 90-minute session, with 45 Mathematics STs developing their disciplinary interest and understanding of GE. Discussions with the tutor also revealed scope for the inclusion of a global dimension in course assignments.

Many of the dozen or so tutors I liaised with expressed uncertainty about what 'the global dimension' entailed, some frankly admitting they were unaware, some tethering it to climate change or social cohesion targets, others somewhat denigrating it as yet another government initiative in an overloaded agenda. Some PGCE tutors I spoke to, pressed for time, talked of the global dimension conveniently fitting into otherwise decontextualised, statutory 'paper' sessions on Diversity and Inclusion. Observing around half a dozen PGCE sessions, I noted that two or three tutors perceived limited potential application for their disciplines, curtailing STs' interpretations. One tutor, with evident frustration, declared that a global dimension was unnecessary and meaningless since STs, given the ethnicity and cultural diversity in London, could hardly not be aware of it and didn't 'need someone to come and point it out for them', nor any special instruction. Tutor reluctance regarding cross-curricular collaboration was defended on the grounds of constraints of time and curricular pressure. Responses resonated with reported shortcomings of ESD provision in Higher Education (Sterling and Scott, 2008; Jones et al, 2010; Selby, 2011).

The majority of the PGCE respondents expressed optimism, lively interest, strong motivation and a serious sense of responsibility for conveying a global perspective. Sincere, detailed replies to the six questions demonstrated a substantial professional resource for early CGE.



What follows is a brief summary and discussion of the 335 responses to the questionnaire (Appendix 2) and early traces of the conceptualisations in my Interview Schedule.

Q1. What do you think ‘the global dimension in schools’ means?’

The question revealed considerable uncertainty, misunderstanding and disarmingly frank admissions of STs’ ignorance of the entitlement status of the global dimension as a cross-curricular theme. Around 60 answered, ‘dunno’, ‘haven’t a clue’, ‘never heard of it’, ‘no idea’. Others (40) expressed a wide range of misunderstandings from ‘understanding education around the world’, ‘tool for systematically measuring schools’, ‘standardizing education’, ‘children’s awareness of technology’, ‘state of education across the world’ to ‘international clientele in British schools’.

Despite this general uncertainty and near total unawareness of the documents I presented, most students offered detailed, frequently extended interpretations which foregrounded awareness and knowledge of ‘global issues’ and ‘global warming’, with significant attention to dispositions, attitudes and values such as respect for diversity, ‘togetherness and acceptance’ and ‘life and citizenship values’. Interpretation as inter-cultural understandings predominated and a small proportion specified implications for the curriculum, e.g. ‘worldwide contexts’, ‘wider global spectrum than just “traditional” subjects, (i.e. History). World history and other languages could be included’. Respondents familiar with the notion of the global dimension, such as teachers of Citizenship, mentioned linking, partnerships and exchanges, with some reference to fund-raising. Concentrated writing in silence yielded reflective, extended responses: a trainee-teacher of Politics elaborated on ‘comparative economic, political and cultural study’; an RE teacher described ‘the interconnected nature of contemporary politics, media and culture, etc. and reflecting these issues in the curriculum and school ethics’.

Q2. Does the school you teach in participate in a global programme, eg Global Links, Global Gateway, Eco-Schools, Healthy Schools, Rights Respecting Schools?

Although a small number of STs were at schools which were Eco Schools, Rights Respecting Schools or participating in Global Partnerships, since the survey was conducted within the first three months of the PGCE, STs had generally not yet heard of the global dimension in the schools where they were placed. It is quite possible that the activity was in effect part of school activity under another description. Some were uncertain whether school programmes such as Health Education came under the ‘global dimension’, while others, now alerted, recorded a decision to make inquiries at their placements.

Answers to Question 2 indicated limited scope for coordinating disciplinary knowledge with personal interests and potential disjuncture between STs’ prior experiences and off-campus enthusiasms. These intuitions were later substantiated when PGCE Geography, History and Music STs wrote powerfully of Bloomsbury-based Trade Unionism, and personal political experiences which had found no place within the ITE curriculum. Student narratives revived my awareness of wasteful Freirean ‘partial focalisations’, separating formal from informal and non-formal professional development (Wetherell, 2001; Wolfe and Alexander, 2008). Margolis and Romero (Ball, 2000) argue that graduate students undergo ‘status degradation’ when academic, credentialed knowledge is valued or acknowledged above practical social knowledge.

Q3. Do you think as a teacher of [inserted subject], that transmitting a global perspective is your responsibility? To what extent? Who else would you consider responsible?

The large majority stated it was their responsibility with several adding ‘Most definitely’, ‘absolutely’, ‘very much so’, ‘vital’, ‘a huge part of our role’; however, there were a small number who cautiously said ‘to a large extent’, specifying it ‘should not distract’ from their own subject-specific commitments. Ignorance of the curricular status of the global dimension resulted in uncertainty and fear that an added obligation may detract from disciplinary duties. Some admitted ‘Yes, but I do not know how,’ or ‘Not sure how’; others qualified this responsibility with ‘to some extent’ and a few did not feel responsible. ‘Others held responsible’ ranged from other

subject staff to local government and the media. Sincere conviction of personal responsibility contrasted with uncertainty regarding role; enthusiastic identification of significant global implications within disciplines, with honest appeals for more help in 'how to do it', indicated intense commitment and scope. Young recruits reporting 'I can only reflect the needs of the public examination system. Realistically as a BT, I will be teaching modules chosen by my Head of Department' and 'my job is to make learning fun and follow schemes of work' reflected the need, on one-year teacher education courses, for skilful guidance of personal and professional subjectivity.

Responses to Q3 resonated with theories of early professional socialising, of narrowed identity, balkanised disciplinary cultures and negative bonding (Hargreaves, 2003; Bowers, 2011). Deprived of grounds and warrant (Toulmin, 1969), the small minority of STs who articulated the disjuncture, the fear of 'compromising the integrity of History', that the global dimension must not interfere with 'proper Mathematics', reminded me of Alfredo Mirande. Today Professor of Chicano and Ethnic studies at the University of California, as an idealistic sociology trainee teacher, Mirande was confused but fortunately not persuaded by his tutors' dismissive naming of his concerns as 'social work' rather than the 'sociology' they were about (Margolis, in Ball, 2000). Lortie (1975, cited in Goodson, 2008) affirms the influence of early latent role models. Goodson found unconscionable the 'systematic and invasive socialization' (ibid, p.14) which frequently excises teachers' autobiographical comments as idiosyncratic. Such rejections of tacit philosophy and theory represent alarming waste of personal and professional capital.

A Citizenship teacher responded to the question 'Yes, but not at the expense of local and national issues', explaining how focus on the international 'has ultimately crushed local initiatives such as homelessness'. Similar comments showed the need to assist teachers with disciplinary and dialectical tensions of local and global, deepening and extending 'glocal' content and strategies, linking micro and macro pedagogical objectives (Giroux, 2005). More significantly, it made me aware that even educators conscious of epistemological ecology need time to discuss with trainees the purposes of education and not merely its practical means (Jones and Merritt, 1999), to empower critical dialectics. At a point in professional development when identities are being constituted and tested, integrative frames which position professional Self and

establish Objectives are crucial (Hursh in Smyth, 1995). A curriculum without philosophical and theoretical justifications (Furlong and Lawn, 2011), for neither global nor CGE, significantly reduces options for 'pluralist professional identities' (Held and McGrew, 2003:18). CHAT's Division of Labour and Rules holistically relate formal professional roles and critical dispositions to informal reflexive construction (Gee, 2011) through transformational Tools.

Q4. Which Development Education websites / organisations are you familiar with: eg [www.globaldimension.org.uk](http://www.globaldimension.org.uk) or Oxfam, Amnesty, Christian Aid, ...?

Responses to Q3 and Q4 stirred my early awareness of binding and bridging powers later represented by CHAT's Community. Although familiar with a wide range of Christian, Islamic and secular NGO charities, STs were almost totally ignorant of the wealth of official resources, websites and other educational activities of organisations which provide disciplinary routes to mainstreaming transformational global learning. Opportunities for further professional development and humanistic websites I subsequently added to my handout were gratefully received, as 'future' possibilities. In promoting these heteroglossic texts, I saw their value for developing cross-curricular media literacy.

Discussions of the DfES' eight key concepts deepened my insights as 'disciplined' Geography identities fettered critique to Sustainable Development, or History teachers to Conflict Resolution. When a History post-graduate, asked to teach Human Rights had, with the approval and support of this 'community' of learners, expressed distaste for a Citizenship topic, as 'not wanting to tell students how to live and what to do', the tutor later explained 'nobody wants to get into bed with Citizenship Studies'. Geography STs reported Geographical Association conferences which linked commitment, communication and communion with Communities of Praxis, yet highlighted fault-lines and disjuncture (Freire, 1970; Shulman, 2004). Hetherington et al (2009) provide a model of cross-curricular, place-based learning on the University of East London's PGCE course.

Q5. What are controversial issues in your subject? What scope can you see for 'critical thinking' in teaching and learning about these?

This question received an impressively enthusiastic response. With a distinct return of confidence, STs offered collective lists of between thirty and fifty controversial topics, reflecting disciplinary knowledge and expertise and confirming CR understanding of critical thinking as domain-specific (Mason, 2008). Responses indicated scope for systemic cross-curricular engagement in each discipline, even in PGCE written assignments. They showed that where global discourses raise incongruity, requiring discrimination and scrutiny, they also reveal potential for trusted disciplinary experts to confidently enlarge STs' disciplinary framings of ontological Self (Kinchelloe, 2004).

Given current public concern and State policy on literacy and numeracy, the Mathematics and ICT lists indicated a lack of awareness that skills-based subjects offer particular potential for global content, one student specifying that a global dimension could 'distract from ICT'. Structuralist interpretations of 'autonomous' literacy and numeracy (Street and Lefstein, 2007) mirrored functionalist PGCE Mathematics courses and textbooks (Ghosh and Beg, 2011). Despite the ubiquitous dominance of the media there was little mention of cultural politics, of contested curricula or of ideological underpinnings of education policy as related to broader economic, environmental, social and political developments.

Responses generally confirmed minimal awareness of the political and economic implications of GE (Hicks and Holden, 2007; Elliott, 2009). While a Citizenship ST reported using an Economics website as a resource, another complained about her lack of knowledge of Economics. Apart from the Business and Economic STs, out of over 300 respondents, only 16 mentioned Economics as a complex, controversial or recommended focus of study. Apart from five mentions by Business STs, there were no references to corporate power or the role of multi-nationals. One Business ST wrote 'The global perspective is central to Economics or the subject becomes selfish and inadequate to meet national challenges', while another Economics ST claimed responsibility for the global dimension 'only in the context of Economics'. Although 'politics' was mentioned at least once in every cohort – ten times in RE, seven times altogether in History, Citizenship, Business and Mathematics and twice by Sociology STs – only nineteen occurrences in a survey of over three hundred STs raised the

question of education dangerously isolated from geo-political realities (Cross, 1998; Bottery, 2006; Hill, 2007).

Linking responsibility to response-ability, STs' answers mooted agency as 'political'. Fulsome qualitative responses reinforced my understanding of identity as the point of suture, where discourse practices position and interpellate. Exemplifying Bakhtin's 'appropriation' and 'addressivity', they suggested how general discourse competence progressed from critical to political literacy. In identifying spaces for confident epistemic agency which transforms personal responsibility to politically-oriented global citizenship, my Interview Schedule searches for professional transactions within disciplines. It tests Wexler's (2008) claim that critical semiotics gifts individuals with personal completion or political efficacy.

Q6. What benefits / difficulties would you anticipate in bringing a global dimension into your teaching of your subject?

Anticipated benefits far outweighed difficulties, although the latter were also listed with apparent care and consideration. Benefits were various: greater awareness and understanding; relevance; motivation; improved cross-cultural communication; challenging stereotypes; ability to argue; creating empathy within communities; research, and more. Difficulties which decreased confidence repeated time and examination pressures, selection and integration with the National Curriculum and Schemes of Work, lack of clear instructions (ST knowledge), causing offence, and resistance from parents and LAs.

Responses indicated that while benefits covered cognitive and affective values for pupils, difficulties involved structures, routines and inadequate sharing of perspectives between STs and authority. The survey highlighted larger structures and policy controlling the mainstreaming of a global dimension. Berry et al (2007) suggest that beginning teachers, caught in the complicated nexus between policy, ideology and practice, frequently pretending a greater competence than they possess, acquiring detachment and routinization in the process of developing greater loyalties to colleagues than to students/pupils, rely on competitive or collaborative faculty structures for mentoring identity. Lack of confidence in young professionals (Davies,

2006; Hicks and Holden, 2007) resonated with literature on Depth psychology, risk and empathy (Richardson, 1990). References to time and curriculum pressures, echoing tutors' informal responses to my interest in cross-curricular and interdisciplinary collaboration as impossible, indicated an early socialisation for some.

This question also first alerted me to distinctions in motivation which were clarified by subsequent research, indicating that justifications for 'critical global' education, as against simply 'critical' or 'global', relied intensely on disciplinary 'positioning'. One comment presented this as:

Geography as a discipline has made me stop and think about the angles I approach any given topic for example environmental concerns. My approach had seemed 'clear cut' yet when questioned by pupils, I as a practitioner had to reassess and think again on my beliefs and the angle I approached things. I had to critically assess things and think outside of the domain I was used to.

Appreciation of disciplines as tribes, territories and cultures, infusing educators' identities more deeply, led me to adjust my sights. Initially questionnaires had probed the value of 'critical thinking' and 'disciplinary' potential separately, but vehement justifications linked to History, Music or even Business Education hinted at significantly Foucaultian 'disciplined' identities.

Q7. STs were asked to complete the sentence: A global citizen is someone who ...

Definitions of global citizenship mainly referred to cultural awareness and understanding of 'global issues', less attention to knowledge, skills (negotiation, multiple perspectives, decision-making, communication) or active engagement (petitions, fund-raising) and continued minimal references to economics, politics or media. Answers generally returned to the less powerful discourse of goodwill and intention, with considerable attention to attitudes and dispositions including caring, respect and responsibility. Topics which emerged were the environment, community, diversity and inter-connectedness. Critical distinctions were expressed by a few: the

need to stress differences *and* similarities; professional versus community interests; friendship, travel and trade rather than imposition, discrimination and dominance. A minority defined global citizenship in terms of institutional or formal requirements, e.g. passports, acquired status, travel; one respondent explained the importance of ‘access to economic resources’.

Quotations occasionally inspired definition: ‘not a die-hard patriot’ or Tom Paine’s (1792) *Rights of Man*: ‘My country is the world, and my religion is to do good’. Minimal specification of precise skills in Q 1 and 7, such as debating or adopting multiple perspectives, and only very occasional mention of particular active engagement, accentuated the aspirational balance in responses, indicating a high level of tacit philosophy and theory at this stage of professional development. It highlighted the degree of myth and metaphor so important to vocation, and the need to tap into these reserves in understanding professional commitment. Revealing an absence of sound foundations of political justice beyond affective, inter-cultural, empathy and inter-dependence, responses confirmed the higher value teachers place on efficacy, on the ability to make a difference in students’ lives, compared to efficiency, measured in terms of academic results, (Day et al, 2006; Goodson, 2008). CHAT’s framework reflects these personal Objectives, Objects and holistic choice of Instruments.

In the Summer of 2009, at the end of the PGCE year, I talked to around 35 STs. Still very keen to implement a global dimension, they were more realistically aware of opportunities and constraints. A question on institutional support elicited ‘This isn’t a term I have heard ... nor an angle that is emphasised during teacher training – rather personal qualities, ideas, morality, etcetera ... Exactly how this is done, so I have found, is left to me. My only experience of such things being prescribed for teachers is through PSHE or RE’. Eight one-to-one interviews with passionate Geography STs, examining their impressive practicum assignments demonstrated the role of theory in making personal sense of poignant initial experience (Jenkins, 2006).

Inman et al, (2011) corroborate issues raised in this section. 32 responses from 27 providers of ITE in the UK, reported limited staff involvement, most regularly in only two PGCE subjects; lack of time, confidence and capacity; low perceptions of importance; and the need for Continuing Professional Development (CPD) as tutors,



lacking expertise, rely on external partners to deliver the global dimension, yet evince no interest in integrating it within disciplines. My survey of STs' perceptions indicated deep sincerity, strong convictions and intuitive affirmations of responsibility for global education. Significantly, it implied that given knowledge of global charter, 'more rounded framing and interpretation of core concepts' (Eynden, 2011:14) and supportive COPxs, considerable potential exists to enhance STs' inter-disciplinary competence.

#### *4.2.2 Focus Groups and Practitioner Interviews*

This section reports on experiences and insights I acquired through focus groups and individual interviews with practitioners, which subsequently influenced my research decisions. Appendix 4 provides details of six focus groups conducted during conferences or visits to universities in Britain and overseas. Groups comprised experienced international teachers of English in sessions lasting between 45 and 90 minutes. A one-year, NGO ESD consultancy offered me preparation time and two, one-day seminars to survey ESD Coordinators and Senior Management, using an evolving questionnaire (Appendix 5). Preliminary interviews with 25 practitioners included teachers, NGO workers, doctoral colleagues and academics, using questions clustered around the CHAT framework.

While the initial PGCE survey provided a sound sense of the starting position of mainstream postgraduates entering teaching, many insights were reinforced and extended in work with practitioners. Generally, lack of awareness of policy statements and the entitlement status of the global dimension in the National Curriculum, constraints of time, territorial and curricular pressures, competing organisational visions, superficial or conflicting terminology and lack of definition were reported barriers to progress in professional understanding, motivation and competence in implementing the global dimension in schools and universities.

ESD coordinators' complaints of 'not another government initiative', 'I don't always know what a responsible action for justice is', 'sometimes we're given these big concepts and not given the support network ourselves to break it down, modelling it, unpick these before you have to present it to the children' justified concerns

(Pickering et al, 2007) over implementation programmes which detract from authentic professional development. Practitioners' reports recalled Bakhtin's (1981:353) warning: 'we repeat, when discourse is torn from reality, it is fatal for the word itself as well; words grow sickly, lose semantic depth and flexibility, the capacity to expand and renew their meanings in new living contexts'. Hargreaves and Goodson (2006:35) believe 'Sustainability of educational improvement, in its fullest sense, is unlikely to occur without a theory and a strategy that is more historically and politically informed'.

Even amongst practitioners directly involved in GE, professional development emphasised classroom applications, confirming that international policy documents were rarely used as justification (Marshall, 2005). The literature (Winter, 2007; Huckle, 2010), focus groups and interviews highlighted the function of disequilibrium in the development of critical consciousness, demonstrating that, apart from ACT and Campus conferences, practitioners rarely engaged in direct discussion of semantic, ethical or political implications of ESD policy. Unresolved contradictions fundamental to Sustainable Development, narrow interpretations of Diversity and restrictions regulating multi-media emerged only tangentially, indicating scope for productive policy critique.

Evidence of professional stress from policy and curriculum incoherence confirmed Critchley and Unwin's (2008) report. In my research, these frustrations were expressed in dichotomous assumptions of application or rejection of policy, rather than analytical contestation and appropriation. Cynicism coming, as it frequently did, from committed, experienced practitioners reflected critical dispositions capable of being 'transformed', theorised by rhetorical argument. Discursive social-psychology (Billig, in Wetherell et al, 2001) elaborates potential for converting attitude as constructive knowledge-based interaction provide warrant for beliefs. Dynamic, critically-literate colleagues frequently 'sparked' useful insights in novices. For instance, a focus group of postgraduate Applied Linguists questioning identity, linguistic rights and imperialism implicit in a global dimension indicated critical off-shoots. Similar observations resonated with calls in the literature for systematic training in policy critique to 'draw attention to and challenge ... dominant assumptions informing policy' (Ozga, 2000:46).

Practitioners interpreting and justifying CGE generally referred to multiple perspectives, challenging stereotypes and interdependence. Although interviewees spoke of courses, qualifications and institutions which had crucially facilitated their understanding, apart from brief references by postgraduate practitioners to Freire and occasionally to Development theory, interviewees did not sustain theoretical articulations. QTS requirements (2011) of ‘Have a creative and constructively critical approach towards innovation, being prepared to adapt their practice ... through critical analysis of innovative pedagogy, strategy and theory’ clearly restrict critique to classrooms. Critics (Ball 2007; Goodson, 2008) see such technicist reflection as derailing moral and professional judgement, abdicating practitioners’ autonomy on social and political construction (Somekh and Zeichner, 2009).

Hatton (Ball, 2000) describes the excessive realism of teacher education focused on technique as the production of ‘bricoleurs’. Separated from ethical and political dimensions, from substantive and theoretical issues, bricolage neglects a critical orientation, pragmatically foreclosing horizons. Encouraged to clarify ‘positionings’, the practitioners I spoke to elaborated personal imagination. I had only briefly seen one PGCE tutor giving STs critical insights into the representational function of texts; even for senior ESD Coordinators, CPD meant ‘prioritisation of skills’ (Marshall, 2005:164). Very definitely rejecting theory, administrators insisted it would ‘turn teachers off’. My own observations of participants’ responses when I suggested theorists whose writings supported *their* experiences, however, indicated practitioners’ thirst for justificatory depth. Claims of ‘I now feel ready to write for publication’, at the end of lengthy interviews, raised my awareness of vital ‘streams of consciousness’ coherently integrating and empowering ‘political’ agency. Interviewees’ enthusiasm led me to reconstruct ‘en-theos-iasm’ as personal theology, as *beliefs* open to theorisation.

Deprived of time and training to ‘appropriate’ learning through critical talk, reform initiatives which focus on implementation obscure purpose, mask conceptual difficulties and internal contradictions, leaving interpretations uncontested (Winter, 2007). My preliminary studies confirmed calls in the literature for honest naming of GD’s political agenda (Hegarty, 2008; Osler, 2008). They suggested that discursal

shifts from ‘Making a difference’, ‘engagement’, ‘agency’, ‘choice’ and ‘volunteering’ marked developing political/epistemic agency, Nietzsche’s will to power, or Freire’s (1970) ‘historical vocation to be fully human’.

### **4.3 Research Methods**

The genealogy of CHAT in Chapter 3 has portrayed its strength as methodology. This section links Engestrom’s CHAT framework to my choice of methods which involve lifestory, case study and semi-structured interview.

Preliminary studies had shown that even when unaware of formal government initiatives and guidelines or impatient of policy, groups and interviewees had expressed high motivation for a variety of issues in GE across a number of disciplines, educational phases and contexts. Alongside a literature search, survey, focus groups and interviews, in increasingly narrowed sampling, my methods included a review of three primary documents (Chapter 5). These historical ‘monuments’ (Foucault, 1972) draw in part on secondary material from policy, teachers’ reports and curricula guidelines. Open, public and unsolicited (Scott, 1990 in May, 2001) by the field of global educators, they represent persuasive constructions of practitioner realities, governing professional reasons. Using a critical realist frame, the analysis locates them within a wider socio-political context, highlighting gaps and absences, challenging structuralist assumptions, intentions and applications. While preliminary studies conceptualised the ‘what’ of my research, later stages developed causal links of ‘how’ and ‘why’ (Yin, 1994).

Following the ITE survey, my research focused sharply on ‘critical’ GE. I progressively adapted and modified my questionnaire, depending on the size of the group, disciplinary backgrounds and time available. Alongside this data gathering, having seen the CHAT tool briefly presented at a Language conference, I researched its use, seeing where my interests clustered around its nodes. Interviewees presented with the questionnaire and a CHAT triangle at the centre of an A4 sheet (Figure 1.1), produced abundant notes, obliging me to move to A3 sheets. The density of the questionnaire, the generosity of participant responses and various permutations in sharing scribe ‘labour’ which highlighted interesting shifts in responsibility, power,

narrative flow and results, moved my methods along the cline from interview questions to lifestory.

#### *4.3.1 Lifestory as Metaphor of Survival*

While Sociology's aspiration towards abstract theory has tended to reject life history as incapable of producing definitive results, critical ethnography stresses socio-cultural, contextual narratives and applications (Goodson, 2008). Autobiographies metaphorically reflect lives in evolution, against social, religious, psychological or economic options, choices and contingencies. Integrating personal experience and process into wider socio-historical structures, lifestory can generate local, situational and historical hunches in and beyond fields (Goodson, 2008). Both CR and CHAT resist a methodology defined by insulated biographical or national autonomy. CR ontology embeds personal consciousness within an evolving 'multitude', seeing paradigmatic knowledge as a product of an intellectual time and environment, like Kuhn's 'entire constellation of beliefs, values, and techniques, and so on shared by the members of a given community' (1962:175 cited in Sumner and Tribe, 2008).

Anderson (1989) describes mutual dissatisfactions of atheoretical ethnographers and theory-driven critical analysts; however, CHAT's group or individual Subject merges systemic with subjective perception. Anderson complains that educational critical theory has a 'tendency to social critique without developing a theory of action for 'counter-hegemonic' practice' (p.167); again, CHAT systemically delineates praxis. Unlike interpretivists and phenomenologists, critical ethnography dethrones both cultural informants and established analytical categories. CHAT's systemic framework mercurially resists categorisation by domain, dialectically combining historical, psycho-social and ethnographic data. A less deterministic, 'unfinished' version of reality allows glimpses of the 'actual' and 'real' behind 'events' or individual 'styles'.

Goodson (2008) claims that teachers' lives are deeply structured, embedded socialized trajectories which counter modern views of free-floating, multiple selves, open to flux. CR and CHAT offer dialectical materialism, an antidote to the destructive forces of both Cartesian idealism and objectified positivism. Life history counters elitism, relating participant narrative to emancipated social action (Wexler,

in Anderson, 1989). Biographical data usefully link cognitive and affective developments with alterations in life course and career. Internal values, beliefs and felt identity are matched with publicly accessible official position, institutional complexity, social relations and lifestyle (Goodson, 2008).

My observation of half a dozen PGCE sessions had confirmed an inscribed, teacher-centred ‘chalk and talk’ pedagogy, inappropriate to ESD today (Jones et al, 2010). When an experienced practitioner, committed to GE, responding to my question regarding structural social change, said ‘That’s not my job’, it represented for me a discursive fracturing of ‘professional’ commitment. Clusters of experienced ‘critical global educators’ unequivocally rejecting ‘globalisation’ resonated with reports of teachers’ political-economic unawareness (Bottery, 2006; Hill, 2007).

Using Rocha’s (1997) synoptic Ladder of Empowerment (Appendix 6) in preliminary research, I invited participants to trace their progress in global citizenship from ‘atomistic embedded individual’, through mediated and socio-political towards political empowerment. Reported dissatisfaction, rupture, injustice – ‘the project manager didn’t even have a qualification in education’, young NGO staff contesting neutrality, ‘our education department is the weakest’, curricular challenges and exorbitant fees of experts and HEIs – had demonstrated the power of beliefs to ‘spiral’ micro events and ‘styles’ toward institutional reform (Hursh, in Smyth, 1995). The distinction between individual actions or Objects and collective activity towards an Outcome is marked by an arrow in Engestrom’s (1999) extended diagram.

#### *4.3.2 Semi-structured Interviews of Critical Cases*

My final eighteen interviews allowed chronological narrative to knit relevant biographical, contextual and professional determinants (Cohen et al, 2007). Cases speak for themselves, defining binding abstract principles and phenomena to systems, within a community of practice Nisbet and Watt (1984). Hitchcock and Hughes (1995:322, cited in Cohen et al, 2007) believe by identifying what is unique or significant, individuals assist interpretation of related cases and provide coherent ‘epistemological foci’. They recommend case study when researchers have little control over events, seeing cases as rich, vivid descriptions blended with actors’ analytical perspectives and accommodating intimate and informal relationships.

The strength of lifeworld as interpretive paradigm (Goodson, 2008) made audio-recorded, semi-structured interviews appropriate. Questions of agency and voice situate ethical activity within a relational network of psycho-social and ecological circumstances typical of personal and professional development. Encouraging participants to name frequently tacit constraints, internalised or resisted, the Schedule seeks to address Wexler's criticism (1987:55, cited in Anderson, 1989) of 'ahistoric, depoliticised critical ethnography, which omits social analyses of the infrastructure of education and social institutional dynamics, ignoring questions of finance, political regulation, governance, organisational dynamics and inter-institutional relations'.

Hitchcock and Hughes (1995:319, cited in Cohen et al, 2007) claim that case study can be defined by 'temporal, geographical, organizational, institutional and other contexts', synonymous with CHAT's flexible communities. This 'virtual' Community, based in schools, universities, development centres and offices, collectively provided variation sampling (Cohen et al, 2007). Researcher's implicit, substantiated by interviewees' emic perspectives (McDonough and McDonough, 1997:205), provided systemic investigation (Nisbet and Watt, 1984). By Stake's classification (1994, in Denzin and Lincoln, 2005), the eighteen interviews analysed in Chapter 6 serve as a collective study of 'critical test bed cases' (Robson, 2002 in Cohen et al, 2007), which offered the best 'opportunity to learn' (Stake, 1994).

Early iterative research having relied on opportunistic sampling of international participants, a final eighteen face-to-face and Skype interviews targeted critical cases based on reputation and interviewees' self-estimation (Miles and Huberman, 1994). Final interviews, geographically based in England, constituted a balance of gender, non-European nationalities and an age range from 30-65. I believed these test-bed cases were 'critical' in the sense that they were where the processes being studied were most likely to occur (Denzin and Lincoln, 2005). They were critical in their ability to yield most pertinent information, promising greatest impact on the development of knowledge (Patton, 2002). Earlier iterations had provided relatively clear dimensions characterised in my Schedule. This enabled me to identify best-case scenarios and enactments, which included academics not normally seen as part of the 'global education' COP. The fact that teacher educators nominated headteachers and

teachers, and that three academics had been chosen following the London LSE/ESRC seminar series on Graduate Attributes and Global Citizenship, gave the sample a degree of cohesion. I do not believe the Sociology and Politics specialisms of these academics constitutes a limitation, seeing that critical global educators will perforce accept a wider anthropological remit. Chapter 6 introduces in detail this small sample.

Interviews enabled theoretical, purposeful sampling, with opportunities to question, clarify, elaborate, explore and probe for elucidation and illumination (Patton, 2002:283). Prior discussion of the schedule and demographic details (Patton, 2002) allowed for dynamic recordings, encouraging personal reflection and amplification (Oppenheim, 1992:80, 96). Respondents demonstrated distinctive views, expanding definitions, introducing unanticipated complexities (Silverman, 2006), insisting that the very instruments which helped practice also narrowed scope, contesting 'Big Society' as terminology, sharing intimacies, describing personal inspiration, failure and humorous asides. Follow-up visits, email and telephone communications allowed constructions, reconstructions, projections, verification and amendment (Lincoln and Guba, 1985:268-270).



Figure 4.1 Maureen Ellis t-ellis2@hotmail.com Inst. of Education, University of London

Interview Schedule: The personal and professional development of the critical global educator

1. Objectives: Theorising Passions

1.1 What incidents, individuals, influences led you to a global then critical, or critical then global perspective?

1.2 Which authors / theorists / institutions / organisations enable you /your students to merge informal with formal development?

1.3 Today what are your aims for critical global learning? Why are these important?

2. Rules: Regulations & Routines

2.1 Which global initiatives/ documents / material resources / social practices, legitimise your work?

2.2 Which global issues/ texts / structures / systems are critiqued in your work?

2.3 How does your teaching / work address the cultural discourse, political-economy and ethics of your discipline?

3. Instruments: Texts, Tools, Toys, Technologies

3.1 What media, multi-modal tools / voices convert you / yr students, from consumers to producers of systemic change?

3.2 Which conceptual frameworks and contradictory ‘texts’, do you use to develop critical literacies?

3.3 List 6-8 items for a personal portfolio which represents critical practice you are proud of.

4. Communities of practice & / or praxis

4.1 Describe your most powerful CoP / CoPx which has effected policy or systemic change.

4.2 (How) does your CoP work with other CoPs to combine theory w practice; link academe w NGO; extend power from campus to community or transform individual to societal change?

4.3 Give examples of inter-institution / -discipline / -cultural / -national innovative coalitions bridging conflicts and tensions.

5. Division of Labour: Fields and Causes

5.1 Where do you see obstacles or blockages in sustainable global learning: policy / strategy / research / finance ...?

5.2 Where would you say responsibility / potential / power lie for transformation of thought, word / in-deed?

5.3 How have you been able to expose discourse contradictions or fault-lines between society’s intentions, language and action?

#### 4.4 CHAT Framework as Embodied CR

Critical ethnography disrupts unstated meanings and conversational implications in the discourse ‘moment’, depicted by arrows between CHAT’s contradictory nodes. Addressing the complexities of ‘agency’, the Schedule (Figure 4.1) explores passive or active engagement as knowledge, skill or capacity alongside the right, responsibility, duty, potential and option to act. While inviting interpretations of behaviour, it investigates counterfactual consciousness. For instance, Objectives realised through Tools or Instruments frequently require strategically bending/managing/manipulating Rules. Problematising the ‘always already’ of ‘critical practice’, ‘politics’, ‘literacy’, ‘active citizenship’ and ‘sustainable education’, it revealed global educators at nuanced stages of resistance, resolve and resilience.

CHAT’s framework accommodates historic, hierarchical and heterarchical tensions within each node: from individual transformative Objectives to distant Objects of transformational Citizenship; from Instruments as portfolio possessions, conceptual tools and linguistic, multi-media, multi-modal competences to coded products and cultural symbols; from Rules as charters and curriculum to material resources of time, access and constraining social practices like Comic Relief or official Ofsted routines; from department, university or INGO CoPx to wider online networked research Community; from rigid Divisions and allocated roles to nuanced positionings, transnational responsibility and transformational power.

The Interview Schedule frames critical events, taking salience and ‘significance’ rather than frequency as distinguishing hallmarks, seeking insight into the dialectical dynamics of situation and people. Q1 diachronically merges influences which have theorised passions with present goals, motivations and justifications beyond instrumental operations (Engestrom, 1999). Delaying a focus on complex, controversial obstacles (Patton, 2002), it elicits desires, beliefs and needs as integral to an individual’s reality. Establishing micro-macro positioning, relevance and pedagogic realism of interviewees’ glocal ambitions, it probes the theorising of passions in coalescing justifications.

Like CR, CHAT shifts focus from the literal world of products to processes, flows and relationships, thus accommodating the important metaphoric world of signs, semiotics, meaning-making and consciousness. The ‘host of assumptions’ (Crotty, 2004:17, in Sumner and Tribe, 2008) implicated in questionnaires means that interpretive practice is both artistic and political (Denzin and Lincoln, 2005). Confirming Lave and Kvale’s (1995:220) belief that the ‘most sufficiently complex instrument to understand human life is another human’, the research reflected what it means to use oneself as ‘research instrument par excellence’. Earlier interviewees had drawn their own timelines of critical incidents, encouraging relaxed subjective interpretation and narrative memory. Question 1.3 sought richer theoretical and philosophic rationales for GE beyond ‘multiperspectivity’, ‘challenging stereotypes’ and ‘interdependence’. Placing importance on justifications, the Schedule reflects the belief (Harre, 2002) that individuals ‘re-present’ not only material location but reasoning and moral positioning in their discourse.

Like CR’s laminated reality, Question 2 moves from general to specific (Oppenheim, 1992), linking normative legitimisation and politico-economic parameters to material resources and social practices. Inability to trace the social construction of identities and a weak understanding of context, politics, processes and theories which ‘construct’ our lives and work can ‘domesticate’ citizens (Goodson, 2008). Q2 explored the extent to which ‘... the incessant whisperings of disciplinary logics within subjectivities themselves - is extended even more generally in the society of control’ (Hardt and Negri, 2001:330). For interviewees who requested clarification of ‘political-economy’ or ‘cultural-politics’, I offered brief examples. Framed as shortcomings of the tool or research technique, these personal revelations evoked deeper, empathic engagement and generous flow of genuine interviewee narrative.

GCESD ‘tools’ include philosophical charters, government policies, pedagogic theories, school and corporate mission statements, schemes of work and digital resources. Scott (1990, cited in May, 2001) offers criteria of authenticity, credibility, representativeness and meaning for the scrutiny of artefacts. While Q3 allowed description, it also required explanation and justification, discouraging open-ended relativism of a free-flowing narrative. Interviewees offered ‘verstehen’: ‘reconstruct(ing) the self-understanding of actors engaged in particular activities’

(Schwandt, as cited in Denzin and Lincoln, 2000:193). Selective, unrepresentative, of unknown validity, possibly deliberately deceptive and requiring corroboration (May, 2001), instruments have the advantage of being simple, direct and non-interventional, reducing reactivity, therefore likely to carry face validity for participants (Lincoln and Guba, 1985).

Engestrom's (1999:36) expansive cycle of transformational change 'implies a radical localism', envisioning 'new artefacts and forms of practice' and theoretical concepts which 'provide a two-way bridge between general theory and specific practice'. Cole (ibid, p.91) distinguishes primary tool-mediated production from secondary artefacts which include sign-mediated communication and tertiary imaginative artefacts such as conceptual frameworks. Applying this parallel interest in tools, signs and creativity, a crucial consideration in Q3 was the conversion of consumers to producers, from passive to critically literate, active politically-efficacious citizenship. The portfolio question provided substantiating evidence which balanced the potential weakness of impressionistic bias and unreliable self-reports.

CHAT's 'thick' description (Geertz, 1973, cited in Bassey, 1999) of complex causes and effects links biography to macro-sociology. 'The imagination of the case and the invention of the study are cognitive and cultural processes' (Kemmis, 1980, cited in ibid), the parts of the 'bounded systems ... do not have to be working well, the purposes may be irrational', making human beings appropriate case studies (Stake, 1994:236). 'A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used' (Yin, 1984:23).

CHAT's Community extends individual habitus and situated semiotics to occupational positions, cultural beliefs and global collaboration. Q4 explored communities extending from school clusters and city councils to departmental jostling in NGOs and Universities. Kenway and Fahey (2009) justify such wider readings as essential to a sociological imagination for a globalized world. CHAT's systemic perspective is appropriate to inchoate, emergent fields such as GCESD. Strategically

realising Hardt and Negri's (2001) 'Empire', multi-stakeholder critical CoPxs legitimate a new sovereignty across borders.

Engestrom's (1999) Division of Labour encompasses a range of social activity: layers of status, expertise, responsibilities and relationships divide researchers, policy makers, academics and practitioners fragmenting communication. Anderson (1989) distinguishes critical ethnography from radical research which views teachers and students as victims. Although open questions relating individual psycho-social and institutional phenomena make comparison across interviews more difficult, their use in articulating personal development is consistent with positioning theory (Harre, 2002). Q5 satisfies Wexler's (2008) demand that in a society where the mediated and semiotic forces of production are no longer within schools but in surrounding mass discourses, research should focus on deeper powers and vested interests. Q5 allowed respondents hypothesis, speculation and flexibility, open to funnelling and alternative classifications (Kvale, 1996 in Cohen et al, 2007), yet corroborated by substantive details earlier in the interview. It sought to identify dialectically fragile positionings of ontological self. It invited educators to praxis which scrutinises epistemological borders of educational, pharmaceutical, military and other social purposes in HE (re)search.

Moving from practice and praxis to delicate subjectivity, the Schedule's self-evaluative critique took time, humour and collaborative spirit. An interview strategy which balanced prescription with freedom, research against therapy, meant developing intimacy, rapport and trust, mediating front and backstage (Goffman, 1969); a desire to embrace character and attitude in central unifying 'essence' validated the data. 'Gestures look upward, into the discourse structure, as well as downward into the thought structure' (McNeill, 1996:2). Detailed noting of cues, silences, pauses, hesitations, re-phrasings, asides, even prosodic features of intonation, enabled me to 'thread' psycho-subject and socio-object, interpreting paralinguistics of gesture, facial expressions and gaze. Considerations of time, place, social circumstances, language, intimacy and social consensus provided subjective adequacy. (Bruyn, 1966:213, 226, cited in May, 2001).

Critical ethnography accepts that recordings and finally reader's interpretation amplify Giddens' 'double' to a quadruple hermeneutic (Cohen and Manion (2007). Like CR, case study does not claim full generalisability but relatability (Bassey, 1981), comparability and transferability (Lincoln and Guba, 1985). Clearly defined topics and frank explanations offer participants 'illuminative' evaluation. Strategic selection of questions, sensitivity and insights through concentrated treatment of each case should result in 'naturalistic generalisation' (Patton, 2002). The danger of glossing the unique and particular, damaging ultimacy or profits of universalisation (Bourdieu, 1998), necessitate balancing detail, complexity and variety. Although some qualitative analysts factor variables into categories, properties and dimensions, discussion in Chapter 6 has favoured more holistic readings (Peshkin, 1993).

The framework showed itself capable of maintaining theoretical integrity (Martinussen in Sumner, 2008), accommodating CR ontology, epistemology and axiology in CHAT's internally-cohesive unit of analysis. It successfully linked data to propositions and afforded criteria for interpreting findings (Yin, 1994:20). CHAT also satisfies Bevan's (2004:10 cited in Sumner, 2008) four theoretical criteria, presenting:

- i. the structural anatomy of learning as development; ii. the physiology of relationships between the components; iii. the social dynamics; and iv. the history of these processes and mechanisms.

Countering macro-structural critique, this thesis exemplifies a pedagogy of hope, legitimising practitioners' political efficacy and restoring vocation (Bakhtin, 1991). Coherent with CR's central focus on consciousness, these case studies involving lifestory through semi-structured interview subtly portrayed subjectivities within complexity. A determining factor was participants' commitment to CGE, to the theoretical underpinning, and the time required for depth and detail. Reflecting degrees of professional 'conscientization', through valid glimpses of reality, the Schedule represents tentative symbolic movement towards the asking of better questions.

#### 4.5 Ethical Considerations

A CR paradigm values reflection on positionality, conflicts of interest, stakeholders' perspectives and advice, distinguishing speaking 'with' as against for, about and on participants (Denzin and Lincoln, 2005). The subjects of my research were adults and I obtained their voluntary, informed consent, aware of the mercurial nature of research ethics: acute political and ethical dilemmas over the appropriate use of privileged data and academic freedom not subject to veto or sheltered by prohibitions of confidentiality (Cohen and Manion, 2007). To avoid 'sanitised' research, early consideration of focus, priorities, process and future conduct were communicated openly.

I supplied participants with a Consent form (Appendix 7), outlining the aims of the research, details regarding the confidentiality and anonymity options, rights to remain unidentified, to debriefing wherever possible and the right to withdraw at any stage in the research, with or without justifying his/her decision. Regarding the reporting of interviews, I have followed participants' preferences, describing roles, communities and associated organisations, using generic descriptors to preserve anonymity. Audio-taped recordings have been treated as confidential. My Consent form committed me to treating people as ends and not merely as means, as required by Kantian deontological ethics of universal moral worth.

Regarding benefit maximisation, understanding of CGE should offer readers of the research convictions rooted in coherent philosophical and theoretical justifications of GE. Theoretical consistency and confidence should lead to genuine sustainable global pedagogy as a paradigm shift, helping to produce reflective citizens for a deliberative, democratic, socially-just world. I hope my research will help focus the agenda of decision-makers, leading to more specific policy, regulation, curriculum and education. Anticipated advantages to participants include the satisfaction of contributing to research with significant relevance for their vocation and understanding of an evaluative framework for critical practice. Apart from time invested, 'costs' entailed uncertainties of reflective self-evaluation and, at interview, possible minor embarrassment or temporary loss of confidence. I have striven to compensate for any 'costs' by pointing practitioners to the sources of my own learning and experience.

I do not anticipate any ‘predictable detriment’ to participants, have taken all due care to observe the procedures described in BERA Guidelines for conducting and for writing up research and have at all times adopted methods that are open and amenable to scrutiny. Where anonymity and non-traceability have conflicted with CHAT’s contextualised detail for ecological validity, I have tried to avoid an anodyne narrative or the distortions arising from anonymisation. Nisbet and Watt’s (1984) advice to avoid journalism, selective reporting, an anecdotal style, ‘enlargements of enlargements’ and pomposity in attempting to derive profound theories from low-level data wrapped in high-sounding verbiage or the blandness of unquestioned concord offered a reflective filter. Although I do not anticipate conflict as a result of critical findings, Kelly (1985:147 cited in Cohen et al, 2007) concludes in cases of confidentiality and betrayal that there is no ‘satisfactory way of resolving this dilemma’. Hammersley’s (1995) distinction between participants’ ownership of data as against researcher’s ownership of interpretations, is pertinent in this regard.

Conscious of the need to avoid the ‘bureaucratic burden’ of research for the participants and the departments or institutions in which they are registered, I endeavoured to design my research so as to enhance participants’ current practice, drawing wherever possible on their routine performances and professional criteria of quality and service.

As the Local Authority governor of Wincanton Primary School, I have been subject to a Criminal Records Bureau check.



#### 4.6 Conclusion

CR's explanatory critique requires four stages (Fairclough, 2010:167), the first of which is to identify a problem, 'detrimental to human well-being', select a research topic and construct the object of research by theorising it in a trans-disciplinary way. Chapter 1 traced a biographical genealogy of the construct of a critical global educator. Chapter 2 described systemic global risks as environmental degradation, terrorist threat, techno-industrial damage, escalating conflict and social injustice. It indicated a pace of life which emphasises individualism, consumer excesses and media management which denies citizens democratic engagement in significant powerful social spheres. Recording the origins of GE, researchers indicated loss of political and philosophical rationale and theoretical justification.

The literature reported an absence of regulatory provision, teachers unequipped to teach controversial political-economic issues (Hicks and Holden, 2007) caught between 'their own judgements and the rigours of performance' (Ball, 2003b:221) resulting in the production of 'bricoleurs' rather than transformational praxis (Ball, 2007). Academics acknowledged the expunging of theory from teacher-training; utilitarian, economic discourses of individualism (Peters et al, 2008; Burbules and Torres, 2009; Furlong and Lawn, 2011); and teacher education which challenged the relational, socio-political consciousness necessary for (w)holistic GCESD (O'Sullivan, 1999; Darder and Baltodano, 2009).

The second stage in explanatory critique is to identify sources of the problem, obstacles, generative powers or structural mechanisms, which prevent addressing the social wrong. Critical educators confirmed lack of philosophy and theory, time and curriculum pressures inhibit internal coherence and prevent collective transformational 'conscientization' (Hargreaves and Goodson, 2006; Wolfe and Alexander, 2008). Despite STs' enthusiasm to enact discipline-based CGE and practitioners' conflictual footings, preliminary survey, focus groups and initial interviews (Chapter 4) revealed a distinct lack of critical debate in professional networks. Analysis of official guidance (Chapter 5) indicates structuralist understandings of language and media, pragmatic rationale, inter- and intra-textual contradictions of national versus global citizenship.

A third stage in explanatory critique considers how the problem functions to sustain the system. What is maintaining the wrong? Is it inherent to the social order? What is keeping the power and domination in place? Lack of coherent interdisciplinary teacher education in the political-economy and cultural politics of their labour leaves the global geo-political and economic status quo unchallenged. Policy which marginalises political agency, educational rationality which avoids systemically engaging the whole, renders anaemic learners and teachers.

Finally, CR methodology requires that critique identifies real possibilities for overcoming the obstacles, within the domain of social life in question, thus moving from negative to positive criticism. Chapter 3 garnered a rich synthesis of critical philosophy and theory which cultivates and integrates internal conversations with a traditional host. Psycho- and Sociolinguistic research strengthens understandings of identity, language and culture, linking phylogenetic to ontological Self, thus releasing innovative, motivational power of imagined future self (Dornyei and Ushioda, 2009).

A closer analysis of the ways in which eighteen interviewees conducted, contested, criticised and appropriated dominant discourse around GE in the UK is provided in Chapter 6. Founded on a literature review and personal experiences, the contention of this thesis is that complex global issues require systemic, interdisciplinary political literacy which empowers transformative, transactional *and* transformational citizenship. Three factors govern my current understanding of ‘real possibilities’: the value rightly placed by Faculty on powerful disciplinary knowledge in Universities; the comprehensive remit of CGE which defies specifications of content and expertise; and the vigorous ‘disciplinary’ identities encountered in my research. Given these considerations, this thesis contends that critical global practitioners in every discipline, if supported by regulation and education in Critical Discourse theory, analysis and application, can merge personal, professional and political purpose in confident praxis. Appendices 8 and 9 offer sample worksheets I have used for cross-disciplinary, critical discourse analyses.

This chapter has outlined the rationale, reflexivity and purpose of my research. It has described a preliminary survey involving the completion of 335 questionnaires by PGCE students and the way in which the findings from these helped form the basis of

my understanding of initial personal and professional development. It reported on six focus groups and over twenty individual interviews, using adapted questionnaires and variations of an Interview Schedule. I then justified a method combining lifestory, critical cases and semi-structured interview as appropriate to Critical Realism's historical and socio-political framing of human consciousness. I demonstrated that CHAT's framework embodies this stream of consciousness, concluding with a preference for holistic, ethical interpretations (Peshkin, 1993). Through powerful critical theories, conceptual frameworks and practical tools, I hope this thesis will influence government policy, teacher educators and INGO praxis.

## Chapter 5 Critical Policy Studies: Audience or Stakeholders?

*‘... to make ourselves more than animated dust ... in that sense science is religion liberated and writ large.’*  
E.O Wilson 1998:5

Earlier chapters have argued that GE policy demands framing beyond disciplinary, cultural or national boundaries. The Quality Assurance Agency, an independent non-profit body which seeks to maintain sound standards in Higher Education, sets out five themes in its Quality Code: graduate attributes, education for sustainability, civic responsibility, internationalization, enterprise and entrepreneurship. Commenting through the QAA’s consultation process, Scott (2012, personal communication) ‘deplore(s) the insignificance of sustainability’s being a mere “theme”, especially as the theme list lacks coherence, and looks a bit of an add-on’. Critiquing HEA’s ‘grab-bag’ as ‘a distraction’, Scott writes: ‘What is striking is the absence of any wider context. The notion, for example, that the world faces a range of severe challenges (existential, many say) which threaten the quality of lives, the resilience of economies, the integrity of the biosphere, etc., and that UK HE has both responsibilities and agency here, is completely missing. UK HE is presented as a bubble, and teaching and learning as an enclosed space within that, responsible unto itself – and the QAA’.

Meanwhile, The Interdisciplinary Centre for General Ecology at the University of Bern, which coordinates ESD at Universities in Switzerland, Austria and Germany, asserts that ‘the state has a specially important role in the integration of sustainability in education’ (IKAO, 2012:10). Conscious that Sustainable Development is abstract and necessitates consistent ‘re-concretization’, the Bern project aims to document progress, ‘connect with national educational reporting on ESD’ and ‘contribute to international comparability’. It stipulates ten indicators, including evaluative criteria for staged research and development in ESD. The ninth indicator, political will to implement ESD, requires ‘a continuous and binding governmental policy towards ESD at national and sub-national level’.

Britain’s present Coalition Government has adopted the World Commission on Environment and Development’s Brundtland 1987 definition of ‘Sustainable

development’ as ‘meeting the needs of all people now – including protecting the natural habitats that are essential to our survival – without compromising the ability of future generations to meet their own needs’. The Department for Education website extends this constructive ambiguity: ‘Our approach is based on the belief that schools perform better when they take responsibility for their own improvement’. Confirming a pragmatic approach criticised by Furlong and Lawn (2011), it offers Top Tips for Sustainability in Schools. Oxfam, a leading NGO in Britain tackling ‘glocal’ disasters and conflicts more systemically combines rights-based sustainable development programs, public education, Fair Trade, campaigns, advocacy and humanitarian assistance.

Chapter 5 examines the ‘policy ensemble’ of three documents which until recently comprised government recommendations and a widely-accepted NGO approach to teaching the global dimension in school: the DfES’ (2005) *Developing the Global Dimension in the School Curriculum* (GDS); Oxfam’s (2006) *Education for Global Citizenship: A Guide for Schools* (EGC); and QCA’s (2007) *The Global Dimension in Action* (GDA). On 31 March, 2012, the Qualifications and Curriculum Development Agency (successor to the QCA) closed as part of the Coalition Government’s ‘wider education reforms’; all QCDA materials were archived and technically GDS no longer reflects current policy or guidance. Yet in the absence of any clear direction or policy, these documents continue to influence the perspectives of practising teachers and teacher educators. The data analysed in Chapter six record references to these documents by three of the four teacher educators and four of the five NGO/DEC administrators who work with teachers.

Mediating a heteroglossia of discourses, policy operates within a politico-ethical ‘economy of power’, capable of maintaining the status quo or contributing to a more socially just world (Bowe et al, 1992). GDS and EGC constitute milestones in an evolving narrative around PSHE and citizenship in the National Curriculum. EGC’s curriculum framework, GDS’ general guidelines, Key-staged curriculum, advice on partnerships and whole school awards, and GDA’s case studies incorporate a global dimension into school curriculum and ethos. In examining the policy paradigms within which critical global educators operate, Chapter 5 addresses my first research question regarding official conceptualisation of a critical global educator. Using the

documents as a lens, it analyses educational policy, guidance and wider practice from the perspective of earlier chapters in this thesis. Initial textual comparison of State and INGO provenances in GDS and EGC expands to GDA's schools which are implementing the guidelines.

### **5.1 Paradigms, Purposes and Perspectives**

The analysis presented here explores texts and practices, 'mediated' to persuade and promote implicit values, linked to wider socio-cultural structures, relations and processes (Fairclough, 2010). While the seminal worth of GDS and EGC is acknowledged, EGC's urgent progression, explicit affective values and post-modern epistemology are foregrounded. Critiquing GDS' pragmatic, national, 'disciplined' world-view, this analysis examines ideology and assumptions in the light of aspirations described in Chapter 3. Appreciating the principles, motivations, scope and progress invested in the documents, Section 5.1 argues that post-structuralist ontology and epistemology demand more (w)holistic readings of rationality and discourse.

Both versions of GDS (2000, 2005) were edited by DEA in response to input and comment from teachers, teacher educators, QCA and DfES, 'Developing' in the title conveying a work in progress. GDS represented an attempt by the Labour government to engage the DfES in raising the global dimension profile in the school curriculum. It specifies its audience as headteachers, senior managers, governors, local education authorities, teachers and early-years practitioners. EGC's simple, two-tone, twelve-paged pamphlet, consolidating Development Education, also captures a stage in the history of emerging National Curriculum Citizenship agendas. Illustrations in both GDS and EGC favour primary schools, conveying a significant 'partial focalization' awaiting redress. Cameo cover-pictures and photographs in GDS' glossy 24-page brochure focus predominantly on geography teachers, working mainly with primary school children of mixed ethnic origins, in British classrooms. EGC's pictures are exclusively of children, in British and one African school, with particular attention to girls in and beyond formal learning contexts.

GDS' rationale is framed within contradictory humanitarian and political-economic security discourses: the indebted nature of Britain's enhanced cultural heritage; mutual interdependence 'between humans and the natural world' (p.2); 'Global poverty impacts negatively on us all'; and global issues which 'do not stop at national boundaries'. Aimed at understanding 'beyond charity and compassion' (p.18), its pragmatic references reflect reluctance to prioritise political and moral rationale. Also not 'about raising money for charity' (p.3), EGC addresses widening poverty gaps and denial of basic rights. Early reference to 'inequitable and unsustainable' current use of world resources and education as 'a powerful tool for changing the world because tomorrow's adults are the children and young people we are educating today' alerts educators to a collegial, emancipatory, humanistic agenda.

The Council of Europe Global Education Guidelines (CoE, 2010:24) states, 'The ultimate purpose of global education is to develop values, based on knowledge of global issues and relevant skills ...'. Despite affirming 'Attitudes and values are central to the aims of the National Curriculum and to the global dimension', GDS' (p.4), 'critical evaluation of representations', 'understanding the power of the media' and 'skills to evaluate information and different points of view' (p.13), are presented discrete from powerful discourses of conflict, environment or human rights. Given today's non-stop deluge of information, multiple platforms providing distinctive affordances, with professional navigation 'becoming toxically overwhelmed and distracted' (Mihailidis, 2012:191), medium separated from message, reflecting positivist, Cartesian mind/matter dualism, is unhelpful.

CR's moral judgemental rationality valorises political-economic justice (Nussbaum, 2004; Sen, 2004) through emancipatory education. Technician skills (GDS p.4) to 'analyse, evaluate, question assumptions and creatively identify ways to achieve positive change' avoid early political 'schooling of the heart' (Hicks and Bord, 2001), producing a cautious, relatively anodyne syllabus. Unless embedded in rich, rigorous, relevant content, taking real lives as primary points of departure (Street and Lefstein, 2007), a fragmented curriculum promotes 'mind-numbing' passivity. Functional, 'autonomous' literacy and numeracy risks 'basic skills mantras', reinforcing education for 'sorting and labelling' (Karp, 1997:42). Intersectional understanding of 'how the world works' (GDS p.3) (Pogge in Kuper, 2005; Dobson, 2006), would

expose politico-economic inequity not only between race, class and gender but also between producer, consumer, centre and margin (Grosfoguel, 2008; Bowers, 2010).

Transparent values, through metaphoric modelling, advocacy and justifications can tether attitudes and opinions to hypothesis and theory (Billig, in Wetherell et al, 2001). Explicit value frameworks offer purchase and avoid 'banking' education. Depoliticised curricula which bracket issues of political-economy can confirm a 'There is no alternative' (TINA) acceptance of secular liberalism. EGC's early psychological and ethical learning delineates self-esteem, empathy, respect and concern. Varied affective criteria - belief, commitment, compassion, sensitivity, 'making ethical judgements', 'equity', 'collective responsibility', 'negotiation' and 'mediation' skills - though difficult to assess, coincide with Eco and Depth Psychology (Kincheloe, 2004; Dornyei and Ushioda, 2009). '(I)s outraged by social injustice', 'willing to act' (p.3), 'political literacy' and 'campaigning' (p.6) reference holistic psychic, organically-emergent identity.

Absence of a clearly formulated value system or philosophy is reflected in DEA (2009) research. 848 teachers, three-fifths of whom taught Citizenship, claimed lack of time and training to support policy and guidelines. While 94% felt that schools should prepare pupils for a globalising world, just 62% believed the current school system was doing so. Although 81% thought schools should teach about emerging economies, only 42% were confident of such specific issues. The optimism of younger teachers (85%), 10% higher among those facing multiethnic communities in London, confirms the need to tap into motivation in Initial Teacher Education (Hursh in Smyth, 1995; Huckle, 2006).

A structuralist ontology has repercussions for epistemology. Premised on a Saussurean division of 'langue', structure or text, from 'parole', socio-cultural contexts or cognitive agency, structuralism neglects post-structural subtleties. Normative, evaluative communication subsumes the critical role of Referent (real world) between Signifier (stimulus) and Signified (concept) (Peirce, 1958). Using a Y rather than the customary triangle to represent this trinity, Peirce describes tychism, synechism and pragmatism, insisting on distinguishing this last from pragmatism. Language represented as neutral, simplistically referential, 'sickly' words, 'torn from



reality' and 'living contexts'(Bakhtin, 1981:353), conceal fundamental contradictions only exposed by deconstructing the material implications of texts (Codd in Ball, 2007). Structuralist claims make it possible for disciplines to assume a value-free objectivity, to shrug off responsibility, leaving human concerns to the Humanities.

Decontextualising human rights, conflict, diversity and sustainability, GDS' predominantly cognitive criteria (pp.12-13) misunderstands the Enlightenment's pendulum swing to objective rationality (Polanyi, 1966). Sir Bernard Crick believed that political literacy 'is not the least but the whole point' of Citizenship Education (Ofsted, 2006:5) yet Ofsted (2010) found only slight attention to 'the political aspects of international citizenship, including the European Union, the Commonwealth and conflict resolution in this context' (p.26). Indeed, 'the more explicit political dimension was often missing' (p.28). Unskilled Further Education staff and a disjuncture between Key Stage (KS) 4 and post-16 (p.35) continued 'an inability to connect 'active citizenship' with citizenship education at school' (p.33). '(A)ll curriculum subject matter is potentially controversial and education for democratic citizenship cannot avoid the controversial' (Harber, 2006:996). EGC's interdisciplinary epistemology links knowledge to 'problem-solving'. Embodying discourse of fair trade at KS2 progresses to 'awareness of our political system and others' at KS3. By KS4 it targets 'power relationships North / South', 'world economic and political systems' and 'ethical consumerism'.

GDS's reformist intentions, evidenced in 'UK society is enhanced by peoples, cultures, languages, religions ...' (p.2) and a genuine desire to challenge stereotypical thinking through school displays, partnerships, PSHE, Citizenship and English, are again threatened by positivist reiterations of 'continued globalisation of the economy and society' and 'rapid expansion'. 'Equipping our children, young people and adults for life in a global society and work in a global economy' (GDS, p.2), simplistically portraying education as a 'route to equality of opportunity for all' and uncontroversial 'sustainable development' (p.3), make no reference to powerful steering mechanisms at work in globalisation (Habermas, 1984). Framing growth in economic terms, a neoliberal hegemony, metaphorically forecloses alternatives, reflecting an 'offensive' rhetoric of exigency, at best an imperfection caused by urgency (Edwards and Nicoll, 2001).

Critical literacy demands that citizens in a creative, manipulative media-ised civil society ‘read their world’ (Fairclough, 2010). Systemic CR acknowledges that ‘language plays a role in every discipline, not only in their textualisations but also in how they are taught and assessed. It is imbricated in epistemological shifts and theoretical frameworks. It plays a role as carrier of the past and mediator of future discourses’ (Turner, 2011:4). ‘Learning to use language in the ways demanded of academic culture cannot be divorced from successful learning in that culture. Language use and academic performance are inextricably interlinked’ (ibid, p.22). QAA’s (2008) benchmarks for Media Studies nuance substantive socio-political citizenship through mediated disciplinary discourses. ‘Critical’ readers understand the metaphor/truth hide-and-seek of disciplinary cultures, whether Maxwell’s demon, Faraday’s field and lines of force or Dawkins’ selfish gene.

Given multi-faceted loyalties in globalised identities, GDS’ insistent references to cultural identity ‘to value diversity’, ‘injustice, prejudice and discrimination’ (p.2) and later the need to ‘challenge cases of discrimination and injustice’ (p.22), while initially understandable, neglect wider political agency, the democratic deficit, youth apathy and disaffection (Davies, 2006; Osler and Starkey, 2010). Diversity and inclusion (p.4) continues ethnic justification, linking the Race Relations Amendment Act to QCA guidance *Respect for all: valuing diversity and challenging racism through the curriculum*. Uncontroversial ‘criticality’, narrowed ‘diversity’, bland ‘appreciating’ or ‘Understanding that exclusion and inequality hinder sustainable development for all’ (GDS, p.13) leave undisturbed CR ‘actual’ competing vested interests, deeper historic causes of injustice, legal and judicial structures, consequently maintaining a liberal pluralist status quo (Huckle, 2009).

Young people taking ‘responsible actions’, ‘critically examine their own values and attitudes’ (GDS, p.2) and EGC’s willingness ‘to act to make the world a more equitable and sustainable place’ (p.3) and to take ‘responsibility for their actions’ unite advocacy, negotiation and engagement, paralleling a Critical Discourse Studies approach of theory, analysis and application. However, particularising ‘the’ Global Citizen inhibits education as ‘a powerful tool for changing the world’ (p.1). Holistic

individualistic objectives stop at liberal-transformative, transactions rather than institutional, systemic, ‘transformation’ (CoE, 2010).

Typical of its genre, GDS offers a persuasive hybrid of policy, promotion and practice, making the curriculum the focus of its recommendations. Absent theoretical justification and debate indicates a dialogic disconnect between policy makers and implementers, inevitably privileging the dominant ideology. While GDS’ authorship acknowledges a list of Development organisations and schools, declarative presentation of a united perspective, representing the voices of policy makers, participating schools and committed teachers, reflects a linear policy cycle. A balanced argument would position professionals as ‘potentially free and autonomous resisters or subverters of the status quo’ (Bowe et al, 1992:6).

‘Mediatization’ of politics (Fairclough, 2010:3) positions, regulates and moralises the citizen, reforming and re-engineering practitioners to harmonise with projects of state. ESD academics, critiquing ‘manufactured consent’, recommend policy activism which reads against the grain ‘contextually and strategically as well as textually ... as catalysts for local innovation, educational reform and resistance to unsustainable development practices’ (Fien and Tilbury, 2002:8, in Stevenson, 2007). They identify spaces for strategic interventions, subverting repressive policies and resisting environment-related goals which neglect to probe pedagogy, particularly at the level of the teacher (Ozga, 2000; Bowers, 2011).

Analysing rap music/lyric, graffiti, digital technologies, even prisoners’ poetry for socio-political literacy (Goodman and O’Halloran, 2006), Critical Discourse theorists explain failed government initiatives as policies constrained both by available evidence and narrow interpretations of Literacy and Numeracy (Albright and Luke, 2008; Wolfe and Alexander, 2008). GDS’ framework falsely assumes teacher education that includes linguistic insights and competences in media, genre and appropriate discourse analytical tools. Action ‘based on critical thinking and a clear understanding of issues and the root cause of global inequality and poverty’ (GDS, p.18) presupposes complex professional knowledge, training and time to integrate and ‘embody’ abstract disciplinary ‘text’ in ‘con-text’.

Unquestioned globalisation leaves policy discourse vulnerable to claims that neoliberalism has no sustaining philosophy (Giddens, 2001; Furlong and Lawn, 2011). This section has confirmed that national education projects embed ideologically-constructed literacy, legitimising and regulating privileged access to resources (Albright and Luke, 2008). Discipline-based education which isolates values fragments conviction and undermines professional competence. Decontextualised values and depoliticised literacy can at best render a functional, civic republican, participatory citizenship. Such ‘neutral’ policy, ‘as if the kind of citizen you will be has nothing to do with your political philosophy or epistemological standpoint’ (Pykett, 2007:306) may explain the failure of government initiatives.

## **5.2 Curriculum for Global Citizens**

This section argues that GDS’ national, discrete disciplinary curriculum, disconnected from the media/medium/multi-modality of students’ existence, further distances powerful disciplinary knowledge from multiple literacies and political-economic productivity integral to agentive global identity.

‘The new political economy of literacy’ (Albright and Luke, 2008), numeracy (Nelson et al, 1993) and ICT (Giroux, 2005) denies cultural studies which could protect citizens from imperialist, Anglo- or Euro-centric curriculum. EGC’s cross-disciplinary, thematic ‘ability to argue effectively’, ‘asking questions and developing critical thinking skills’ is coherent with research which advocates dialogue, rhetoric and dialectics (Wolfe and Alexander, 2008), using knowledge to convert inchoate attitudes into verified argument (Billig, in Wetherell, 2001). Presenting literacy and numeracy as technical, GDS’ Maths and English curricula contradict post-structural understandings. Apart from an early reference to ‘anti-discriminatory language’ (p.6), GDS’ minimal role for language, whether English or Foreign, ignores available critical semiotic and discourse analytical tools for critical literacy.

Nationally-framed to ‘challenge racism and prejudice’ (p.16), diversity, refugees, immigration, human rights at KS3 and KS4, constitutes Citizenship as passive serf or discontented outlaw (Griffith, 1998), and apolitical undertaking of worthy tasks left undone by the state (Harber, 2009). The modality ‘can become willing to take actions

on issues of concern' delays relevance. Falling short of a political-justice orientation (Kahne and Westheimer, 2004), Taking Action through Whole School linking (GDS, p.20), while 'doing good', can at best lead to civic republicanism (Wood, 2006). Meanwhile, EGC's 'open-mindedness', 'not everyone will agree what makes an effective Global Citizen', accepts reflexive selves that 'need to be flexible and thoughtful' (p.3). A 'sense of identity and self-esteem', 'not set in stone' paints a multi-faceted, post-modern subjectivity (Foucault, 1972; Edwards and Usher, 2008), which accommodates agonistic pluralism (Mouffe, 1999; Todd, 2009).

Despite valuable links to the Earth Summit and Agenda 21 (GDS, p.17), delayed media attention at KS3 and KS4, delegated by structuralist 'misrecognition' to Language teachers, fails to address political-economic and commercial risks (Giddens, 1985; Beck, 1992) in the reflexive project of the self. Divorcing message from medium, denies disciplinary identities critical media and discourse powers, significantly weakening political efficacy. DEA's (2008) survey of 1,955 pupils found 51% worried by news stories, 61% believing schools should provide different perspectives, only 42% understanding interdependence and 19% who had not discussed global news at all. Post-structuralist, relativist epistemology focuses on communicative media, incorporating current media (Crick, 1998; Bell, 2005) as ecologically vital to critical Science, Technology, History and Geography (Griffith, 1998; Bell, 2005).

In contrast with GDS' cautious beginnings, EGC justifiably asserts (p.6), 'even very young children come face to face with the controversial issues of our time through the media and modern communications technology'. Global cultural politics require critical semiotic skill, applied to digitally mediated, multi-modal resources (Mills, 2009; Kress, 2010). ESDGC research involving 145 PGCE teachers at Brighton University confirmed that the majority learnt about global issues through television and media (Elliott, 2009), yet this potential power lies unrealised (Flint, in Jones et al, 2010; Preston, 2010). Integrating popular cultural 'texts' and modalities into education engages current, powerful representations (IBT, 2011). Socio-political participation supporting collective identity (UNESCO, 2011b) can offer youth a rationale for discriminating amidst a heteroglossia of stereotypes (Giroux, 2005);

alternatively, politically-correct evasions of Otherness result in an 'equality in slavery' (Robinson, 2007:266 in Chen and Belgeonne, 2008).

Personalised social media can skilfully blend formal and informal learning, past and present, 'glocally' embedding abstract challenges of time and space (Gee, 2011; Traxler and Wishart, 2011). Each day the BBC's Crossing Continents, Costing the Earth, Law in Action, File on Four and Material World thematise relevant interdisciplinary ESD. Scrutinising policy incoherences of 'structural adjustment', 'conditionality' and 'harmonisation', websites such as those of ActionAid, African Initiatives, Campaign Against Arms Trade (CAAT), Corporate Responsibility (CORE), Norwich Education Action for Development's Media Library, and Global Witness electrify, embed and embody critical empathy with theory, prompting analysis of current 'relevant' texts. Libraries, Museums, fieldtrips, diaries, project-work and e-portfolios, fostering seeds/semen of interest, motivate learning-in-depth (Phillips, 2002). Critical understanding of changing epistemes across times and cultures can transform personal 'search' into public-oriented 'research', penetrating communicative semiotics and semantics beyond human antics/antiques (Hooper-Greenhill, 1992).

GDS' geography syllabus gives little indication of a 'socially critical' ecological understanding of 'political power in the hands of a minority who control the world's capital' (Fien and Gerber, 1988:183). A distinct lack of affective aims in GDS contrasts with EGC's early 'sense of wonder and curiosity', concern, sense of responsibility, valuing personal 'commitment to a lifestyle for a sustainable world' (p.7). Even-handed KS2 content knowledge postpones 'greater understanding of topical issues' (p.14) to KS3, failing to challenge conservative ideology. Morally careful 'Geography with integrity' (Lambert et al, 2004), conscious of the contingent nature of knowledge, 'shot through with values' (p.9), encourages a 'culture of argument'. It also raises awareness of 'unreliable evidence' (p.21), politically and economically contextualises media stories (p.26), uses provocative texts to challenge assumptions (p.27) and deploys a strategy of zoom in/zoom out to decrease ego-centricity (p.23). Such a formula might beneficially be embodied by every disciple/disciplinary discourse professing holistic interest in human development.

A global History taught against an international backdrop of diverse socio-economic and political epistemes (Phillips, 2002) ‘media-tes’ citizens’ current concepts (Griffith, 1998; Bell, 2005; DEA, 2008). Critically taught, it challenges national narratives, relationships and demeanour. Limited to ‘slavery, empire, colonialism, and the Commonwealth’, GDS (p.14) assumes teachers’ political-economic discourse competences in addresssing complex global, intersectional injustices. Inadequate time and training to understand Conflict, frequently sanitised to Conflict Resolution, denies students complex yet important identification, naming of (im)material causes, distinguishing crimes, strikes, insurrections, revolutions and wars. Today’s escalating militarism, risk and threat (Giddens, 2001; Beck, 1992) justify EGC’s early introduction of differing conflicts at KS1.

GDS (p.15) commendably recommends a transnational paradigm (Risager, 2007) for Modern Foreign Languages at KS3 and KS4, highlighting diaspora within the UK and partnerships with native speakers other than in the country of origin. As Oxford-Cambridge-RSA reduces its Asset languages scheme from 25 to five languages, a cultural studies approach to foreign languages, linguistic-variety, -rights and -discrimination, ‘linguicide’, bi- and multi-lingualism becomes a crucial component of teacher education (Turner, 2011). Inter-cultural service learning, supported by socio-political linguistic understanding of genre, discourse and analytical skills (Alexander, 2009), accelerate teachers’ interdisciplinary competence as demonstrated in Amnesty work with Language teachers and DEC programmes using Diversity Champions.

As religious conflict can frequently be traced back to economic injustices (Davies, 2006), the Humanities offer potential for critical cultural politics of ‘consumption’ (Sandlin and McLaren, 2010). Using the Buddhist Perahera festival in Sri Lanka and the Mexican Day of the Dead to raise ethical questions, GDS steers a difficult course between comparative learning, empathy and stereotypical exoticisation. Games, sport and dance do exemplify cultural values; however, complex psycho-social ‘conscientization’, dependent on deep value frames, frequently resulting from semiotic rupture, takes time and dedicated training (Richardson, 1990). Ofsted (2007:7) found unchallenging teaching, greater need for cross-curricular links, insufficient emphasis on socio-political significance and issues of global significance trivialized, leave the potential of Religious Education ‘not being fully realised’.

Although GDS' Sustainable Development considers 'probable and preferable futures' (p.13), a positive portrayal of 'how ICT can transform the lives of people in different cultures and countries' (p.10) neglects issues of access, unintelligent application, exploitation, corporate power and consumerism (Grieshaber and Yelland in Apple et al, 2005). KS3/4 introduction of 'positive and negative effects of technology' and 'social, economic, political, legal, ethical and moral issues' delays post-modern paradigm shifts important to GE. It ignores technological ingenuity and resourcefulness of developing countries in many fields, including industry and entertainment (Conway and Waage, 2010).

Science educators, questioning doubtful ethics of 'neutrality' (Reiss, 2007a; Jones et al, 2010), advocate a critical awareness of bias as a central learning objective (Oulton et al, 2004). Roth and Calabrese Barton argue that 'critical scientific literacy (is) inextricably linked with social and political literacy in the service of social responsibility' (2004:10, cited in Reiss, 2007b). Scientists for Global Responsibility (Langley et al, 2008) querying 'soldiers in the laboratory', raise pertinent professional ethics around the commercial, corporate and military funding, direction and perversion of engineering, science and technology of university research. EGC's 'ethical consumerism' and 'concern for the future of the planet and future generations' (p.7) foster discriminating use of online resources, mobile phones or video-games.

Unquestioning acceptance of paradoxical 'sustainable development' preserves the status quo; Cross (1998:50) found teachers lacking complex knowledge, taking SD at 'face value'. Reviewing three documents, Winter (2007) challenges ESD's proximity to financial capability, enterprise, entrepreneurial skills, work and economy, rather than in the values and philosophical section of The National Curriculum handbook for secondary teachers in England. Examining QCA (2002) Guidelines, she finds, 'The pairing of uncertainty and precaution catalyses acquiescence and confusion'. These two concepts, 'involve epistemology pluralism and the precautionary principle respectively, which are complex. Is it that teachers are expected already to be well versed in such thinking, or are they expected to make an intellectual leap?'. A suspicious 'aura of critique and open-mindedness' conceals lack of 'intellectual



substance ... blocking or hiding, and frustrating' necessary ethical and political engagement (2007:346). Confirming Bonnett's 'sleight of hand', Winter asserts that the documents offer 'confused and complex concepts and examples that may well vitiate the notion of SD, puncture teachers' confidence and thereby deter them from incorporating this topic into their lesson plans' (p.348). As a result, 'well-intentioned teachers are likely themselves to be colluding in policies that confuse and prevent the central ethical and political issues coming to light' (p.350). She concludes that 'the development of educational policy for environmental sustainability must depend not only upon challenge to the hegemony of assumptions of economic development ... but on a change in the frameworks of thought and of the policy ensemble ...' (ibid, pp.347-8).

This section has shown that in an atmosphere infused by the political-economic and socio-cultural effects of globalisation, policy can represent 'an expression of political rationality', a 'scaffolding that establishes and maintains certain hegemonic projects' (Doherty in Peters, 2007:193). Ofsted's (2010) finding that Citizenship teachers are without the necessary expertise to fulfil their political remit is unsurprising, given the narrow policy focus on national social cohesion, disjointed from disciplinary specialisms. Curriculum for systemic/structural change, global citizenship which challenges controversial policy and public finance, requires competence and confidence in emergent political-economy or cultural-politics of one's discipline (Jones and Merritt, 1999; Hill, 2007). Relevant education demands careful cross-curricular consumption in culturally-significant fields such as Geo-Politics, Economic Geography and Environmental Psychology (Jones et al, 2010; Sandlin and McLaren, 2010).

### **5.3 The Global Dimension in Practice**

Analysis of GDA (2007) confirms Codd's view (Ball, 2007) that the Welfare state, although claiming to implement and guarantee the collective interests of all, while not automatically serving the capital class, can protect and sanction a set of institutions and social relationships necessary for its continued domination. Extending the discussion beyond the three documents, this section reveals discrepancies between

policy and practice, exposing urgent need for statutory teacher education to substantiate global dimension rhetoric.

GDA (2007) presents a modest yet encouraging mosaic of case studies: seven primary schools, one of them in Uganda; four secondary; one junior; one Special Needs; and a City Technology College. Apart from initial cursory linking of the global dimension to mainstream government initiatives of Every Child Matters and community cohesion (p.2) as opportunities for 21<sup>st</sup> century curriculum, these policies are not elaborated on. In fact, the references refrain from naming either of them ‘policy’ or ‘initiative’, contributing to the ambiguity of government documentation. Essentially a curriculum planning guide for schools, the stated aim to help learners ‘think critically and creatively about topical issues’, to ‘deconstruct issues and events and consider them from a range of perspectives’ (p.3) reflects a post-modernist stance. ‘Communicate with people from a range of countries and cultures’, ‘argue a case’ and ‘participate ... as active and responsible global citizens’ accentuate current relevance rather than future options. However, the combination of ‘critical and creative’ proves again to be a dilution of critical pedagogy and critical literacy (Chen and Belgeonne, 2008): QCA’s online guidance on cross-curricular dimensions (2007) focuses on examples of creativity, with a couple of mere mentions of critical thinking.

Acknowledging that ‘subjects by themselves cannot provide the complete range of experiences and practical opportunities learners need’ (p.2), GDA leaves interdisciplinary training and subsequently political efficacy in ITE unaddressed. The related ‘Curriculum Planning Guide for Schools’ (QCDA, 2007), applying the Children’s Plan for ‘successful learners’, ‘confident individuals’ and ‘responsible citizens’, unproblematically links the ‘global dimension’ to ‘sustainable development’. Reducing contradictions to ‘How can I enjoy a good quality of life without transferring problems to people in other parts of the world?’, it avoids complex systemic understandings that even the most committed practitioners repeatedly request (Inman et al, 2011). Uncontentious presentation, which absents reference to powerful vested interests (Winter, 2007; Hill, 2009), can lead to disillusion, frustration and failure to integrate internal and external political efficacy (Kahne and Westheimer, 2006).

GDA (p.5) exemplifies foreign language learning, extra-curricular engagement, lobbying of politicians and virtual international links, 'in school and beyond as active and responsible global citizens' (GDA, p.12), make 'sense of complex global issues'. 'Students as associate governors' (GDA, p.20) and 'vertical tutoring' across year groups (p.26) continue the focus on implementation rather than pedagogy. A Year 10 exchange visit to Africa exceptionally counters DEA's (2008) findings of reduced international travel. For most schools, bureaucratic, socio-economic and training constraints (HoC, 2010; ASEOWG, 2011) inhibit transformative interconnections. Away from the documents, websites like 'Fashioning An Ethical Industry', 'Clean Clothes' and 'Antislavery' coordinate factual data, multinational rhetoric and online campaigning. Blending informal and academic networking, Open University's 'ispot' fosters career-related expertise through early introduction to ESD community.

'Half-term focus in lessons plus six Monday afternoons' (GDA, p.9), annual postcard exchanges, themed days and Africa weeks portray the GD as peripheral to UK curricula. A 'light touch' curriculum that penalises even non-aggressive protest risks boredom with basic sex and drugs education, silencing students keen to talk about third-world debt, international terrorism and anti-war campaigns (Davies, 2006). Activities for teachers and governors (p.7-9), while seeming to address secondary curriculum, pedagogy, 'community action', 'students as researchers', 'residential and community-based work, work-related learning and working with professionals and experts', in their simplicity and illustration, reflect a KS1/2 audience. Teacher confidence in a rapidly globalizing, consumer-, media-driven world undeniably demands a deeper knowledge base and theoretical, professional analyses.

Fragmented initiatives of National Curriculum, PSHE in Primary schools, statutory Citizenship at KS3 and KS4 and a discontinued cross-curricular ESD/Global Dimension diffuse and defuse political and professional commitment. GDA's eleven evaluative Likert scales (p.10) and functional, open-ended 'Collecting people's views' (p.11) focus on personal study skills, making no mention of structural change, leaving coherent transformational efficacy unaddressed (Kahne and Westheimer, 2006). In the field, Reading International Solidarity Centre's (RISC, 2009) 'How do we know it's working?' evaluates students' attitudinal outcomes, while Yorkshire and Humber Global Schools Association's staged benchmarks systemically link local to global

school development. Belgeonne (2009) usefully extends GDS' (p.24) and GDA's (p.42) school-oriented audits, benchmarking tools and awards to reading resources for teachers.

My efforts to access the results of ActionAid's evaluation (GDA p.15) revealed inadequate knowledge management as project managers reported lack of systematic collation and dissemination. Preliminary INGO interviews confirmed that despite powerful institutional intentions, whether of UNESCO, Council of Europe or DfID/DEA, fragmented funding divides organisations and wastes resources. Short-term contracts, frequent personnel change, inconsistent reporting and evaluation procedures fracture and inhibit systemic planning and collaborative synergy, inevitably involving loss of NGO knowledge, expertise and resources. Devine (2011) offers a useful model of Northern Ireland's Coalition for a sustainable heteroglossic critical community combining teaching resources, sharing available access to teachers and increasing coherence in language and training.

Addressing macro-economic power and unfair resource allocation, GDA's initial school profiles of 'insular world views', 'poor results', 'underachievement', 'significant social deprivation', 'significant economic deprivation', 'disabilities' and 'special measures' reflect significantly low initial benchmarks. They imply a two-tier system in which the global dimension represents 'soft pedagogy' (Marshall, 2007), far removed from higher order CGE. The level of detail of this small sample makes it difficult to evaluate 'effective citizenship', to distinguish 'assembly topics' from 'big decisions in school' (p. 21), interactive learning or 'doing good' from 'political good' and active citizenship, and classroom autonomous decision-making from community-based problem-solving (Ofsted, 2010). '(T)he harsher controversies of everyday life' (QCA 1998:56), necessary for dialectical, negotiated critique, do not emerge. Trivers (in Mitchell and Moore, 2012:145) reveals how pupil 'input into school spending' might simply mean 'purchase of an aquarium'! The teacher who explains that 'Literacy and numeracy strategies on their own wouldn't do the trick ... Bigger issues needed to be resolved' (GDA, p.20), indicates the practitioner's dilemma (Ball, 2003), caught in the new political economy of literacy.

This section has shown enthusiastic participatory GCESD partially integrated into literacy practices of a small sample. Dissonance, conflict and rupture are absent, rendering sanitised GE directed at school children and school partnerships.

Comparing DE in England and Spain, Brown (2013:141) found ‘In general the emphasis in the UK was on schools work, and where DEC’s engaged in non-formal education this tended to be youth work. Any adult and community work tended to be focused on awareness-raising activities, rather than deeper educational activities ... Perhaps due to the settings in which the Spanish NGDOs worked, such as with adults and university students of various subjects, understanding economics, trade and redistribution was given more weight ... Similarly theories of international relations were explored more in the Spanish NGDOs’ (p.156), meanwhile youth interests of gang violence and drugs occupied British counterparts. Superficial references to critical thinking leave untouched teachers’ ‘stronger grasp of development and educational theory’, ‘greater political realism’ or ‘more critical attitude towards Government’ (Huckle, 2004:3). Disconnected discourses of sustainable education, national and global citizenship also fail to address employers’ demands for transnational competence for a knowledge economy (Brown et al, 2008; Think Global, 2011).

#### **5.4 Teacher Training or Teacher Education?**

This section argues that implementation of a narrowly conceived citizenship through school partnerships, without philosophical, theoretical, statutory underpinning, denies the political sociology of educational enactment, ‘the interrelation of ethics, morality and politics in questions about daily existence and its communicative practices’ (Popkewitz cited in Smyth, 1995:94). Moving the discussion beyond the documents, to implications for professional development, it highlights irrational policy and provision. Deprived understanding of the cultural politics of their disciplines, ‘domesticated’ recruits unsurprisingly adopt depoliticized, liberal personal styles and beliefs, rather than ethical, efficacious promotion of social justice or economic fairness (Hursh, in Smyth, 1995).

Socially transformative pedagogy can domesticate change, reducing it to the individual and local (Hargreaves, in Smyth, 1995; Huckle, 2006; Murphy, 2011).

Critchley and Unwin (2008:4) reported ‘There is recognition, however, that this work is touching the tip of the iceberg’. Past colonised conceptualisations only make things worse (Hicks and Bord, 2001; Bowers, 2011), essentialising difference, resulting in exoticisation, resentment, philanthropy, even despair (Chen and Belgeonne, 2008). Scott’s (2010) learning and leadership model moves Sustainable Schools from ‘doing good’ to ‘political good’, yet current funding and evaluations focus on school links and performance rather than regulating and theorising teaching. Even within Global School Partnership Schools (NFER, 2011:44), 60% of primary and 58% of secondary teachers, as against 87% and 69% in non-participating schools, felt they needed additional training. Of these, ‘the vast majority reported that they would value training on the resources and subject matter available. Over half indicated a wish for training on awareness and understanding of development issues’.

‘Policies embody claims to speak with authority, they legitimate and initiate practices in the world, and they privilege certain visions and interests’ (Ball, 1990:22). While ‘campaigning for a more just and equitable world’ (GDA, p.6) justifies advocacy, Oxfam’s doubts on partnerships are unequivocal: ‘Oxfam’s purpose is to end poverty, and we do not think that school partnerships necessarily tackle the underlying causes of poverty’ (Oxfam, 2007:4). Advice on access to funding for action research, Classroom resources and ‘range of rewards administered ...’ (GDS, p.21) present an impoverished conception of education research. ‘Confusion over awards and priorities’ (Critchley and Unwin, 2008:35) and conflicting market discourses risk ‘values schizophrenia’ for teachers (Ball, 2003b:221). The School Self-Evaluation Tool for Citizenship Education in Secondary Schools (Lloyd and Waller, 2008) provides a measure of coherence for some practitioners.

Policy focused on technique and implementation distances education from its ethical and political dimensions, purposes and social relevance (Hooghof, 2008). Beyond school-linking training, these documents do not direct teachers towards appropriate Higher Education. Despite interrogating media literacy beyond campus, EGC like other NGO guidance on ESD ‘developed at some distance from citizenship education and advice’, offering no models, ‘fails to recognise the contested nature and politics of sustainable development’ (Huckle, 2008:71). Winter (2007:347-350) argues that ‘ESD policies systematically ignore political issues’ and ‘neglect(s) to address

complex ethical, political and epistemological issues inherent ... that would lead to insights into dominant economic discourses'. GDS, EGC and GDA similarly fail to realise complex, heteroglossic, post-structural professionalism (Goodson and Hargreaves, 1996; Ball et al, 2007).

GDS' critical scrutiny of charity publicity, extended to 'in-dust-rial', commercial, promotional multi-modalities, would expose every discipline to complex geopolitical 'underlying causes of poverty' (p.18). Chen and Belgeonne (2008:80) found: 'However, whilst critical literacy is recommended at policy level, to date there is no guidance or training offered for teachers in order to allow them to develop a basic understanding of what it entails and be confident about how to implement the changes recommended by the report. The main government website giving advice to teachers has little information on 'critical thinking' (which is often put together with 'creativity', on which there is plenty of guidance) but nothing specifically on 'critical literacy'. Even on the advice given to teach 'controversial issues', the term 'critical (...) is never mentioned'. CDS could equip teachers to critically assess government, business and expert media (Ajegbo Report, 2007) beyond disingenuous (Selby, 2006) aspirational guidelines. Practical initiatives with graduates using corporate documents demonstrate successfully conducted discourse analysis (Wetherell, 2001; Jones et al, 2010; Sandlin, 2010).

GDA's planned staff training in Philosophy for Children and MDGs, which even senior global educators found difficult to teach (Inman et al, 2011), sound ironical given the 'systematic exclusion of philosophy of education from initial teacher education and the limited scope for the discipline in the Master's level programmes under the current funding regimes' (Oancea and Bridges, in Furlong and Lawn, 2011:56). Political literacy would offer coherent (w)holistic agency in a field currently 'bedevilled' by heteroglossic definition, anomalous notions of 'sustainable development' (Giddens, 2001), logically inconsistent usage (Heater, 2002), and an SD Education Plan dogged during its five years of existence by lack of terminological clarity and debate (Bourn, 2008; Murphy, 2011).

27 providers responding to a survey of ITE in the UK (Inman et al, 2010:4) revealed ESDGC uncoordinated across disciplines, absent inter-institutional collaboration; lack

of designated responsibility, international links unexplored, uncertain funding, ad hoc interest championed by individual enthusiasts. ‘70% of providers surveyed did not indicate any input in ESDGC on geography, science or citizenship courses’, only two locating ESDGC within policy as required for QTS. The report states: ‘The most significant external constraint is the absence of any formal requirement from the TDA for the inclusion of ESDGC into Teacher Education unlike the ITE requirements in Wales and Scotland’ (ibid, 34). What is significant is time (Elliott, 2009) for individual, disciplinary understandings to be embedded in the historic interdisciplinary stream of critical consciousness. Tide’s Leadership of Learning group found that ‘There needs to be a process that is inclusive and open-ended, that asks some big questions and provides the opportunity to talk about them’ (Critchley and Unwin, 2008:15). Discipline-based seminars on policy, curriculum and texts might usefully explore language analysis and metaphor (Jones et al, 2010; Bowers, 2011).

Feel-good practices of fund raising and school linking remain traditionally apolitical unless integrated into school policies, teaching methodology and practical impact on disadvantaged children within a ‘glocal’ perspective (Trivers in Mitchell and Moore, 2011). Even in Rights Respecting Schools, ‘In fact it can be argued that such approaches are not human rights education because whilst they promote a moral perspective they do not promote a critical awareness ... The tendency ... to make rights conditional on responsibilities indicates that there may be further need for professional development opportunities for staff on human rights’ (ibid, p.144, 145). A Rights Respecting PGCE at London Metropolitan University, 2009-2011, (Jerome in Mitchell and Moore, 2012:115) helped ‘new teachers to appreciate the political nature of education and to see themselves as moral agents within the system’, to use the rights framework to ‘critically assess their own actions’. For tutors, it offered ‘scope for developing a shared language about teacher education as a whole and also provides sufficient flexibility for subject specialists to develop their own subject contribution’.

Politically critical Citizenship Education emphasises the need for teacher education to resist dominant ideology. Mejias and Starkey (2012:134) report a secondary school in England participating in an Amnesty International initiative where ‘Neoliberal



educational policies and popular conceptions of educational effectiveness have made their way into the everyday language of school teachers, who use free-market logic (of school choice and performance standards, for example) to describe the benefits of NGO-supported HRE. However, this strategy came to grief when tested by a crucial inspection. What is left is a policy that instrumentalises HRFS (Human Rights Friendly School) simply as a project contributing to improved behaviour in the school’.

Think Global’s recent report (DEA, 2011:8) claims that teachers seconded to business can raise awareness of global skills gaps: ‘knowledge and skills that will allow them to excel in the global economy ... will require coordinated support from business, government and civil society ... In practical terms this means: business and civil society investment in school-based programmes’. Such dialectical alliances underline the need for teachers to be equipped with critical discourse skills. Validated by Liverpool Hope University, The National Consortium of 33 DEC’s six-hour Level 1 and proposed Level 2 Global Teacher Award, attempts coordination. Amnesty International reports negotiations with the Institute of Education towards a Master’s Level, 30-credit, Ambassador’s Programme. Providing that teacher education and service learning are oriented to social justice and political literacy (Annette in Arthur et al, 2008), the Teaching Outside the Classroom Scheme, offering trainees placements in museums, galleries, sports clubs, farms and environmental organisations, similarly presents potential.

In Ireland the Teaching Council Codes of Professional Conduct for Teachers identify core values of Social Justice, Equality and Inclusion, fostering teachers’ knowledge, attitudes and activism in Development Education. The Ubuntu network and Irish Aid models (Batteson and Tormey, 2011) introducing Development Education in ITE and CPD raises implications for content, methodologies and foundational disciplines. While the Welsh curriculum embeds ESD/GC in standards for new teachers, Scotland’s Curriculum for Excellence involved private, public and third-sector stakeholders debating the core: economic development, cultural identity or personal formation for sustainable 21<sup>st</sup> century education (Hooghof, 2008). At UK universities, ‘it is often the case that nonteaching-intensive universities pay far less attention to teaching than they do to research – even though teaching often brings in more revenue

than research' (Deem in Nelson and Wei, 2012:118). Content with training, Qualified Teacher Status stipulates teachers should know 'how to take practical account of diversity and promote equality and inclusion in their teaching', using a range of teaching strategies and resources, including e-learning.

A three-page 'What good CPD looks like', with a five-word reference to 'theory', rapidly moves on to techniques and strategies. Resistance to theory (Andreotti, 2007:53) implies the need to examine how 'theory' is being presented rather than the current expunging of a vital component in professional development. English HEIs attest 'greater development in relation to environmental/sustainability management and SD-related research than there has been in relation to curriculum/teaching' and 'more of a perception in HEIs that sustainability requires accommodation as regards curricular content, with less agreement that ESD needs to involve pedagogic change and renewal, interdisciplinarity and appropriate policies at the level of the institution' (Sterling and Scott, 2008:391). 'Dysfunctional collaboration between science discipline departments and the schools of education is legendary at research universities' (Johnson in Weber and Duderstadt, 2011:161). Critiquing British pragmatism, Furlong and Lawn (2011:181) say, 'We would look in vain for similar lively debates among our education disciplines today, held together as they are with relatively small and perhaps comfortable networks'.

Highlighting disjunctions in policy and practice, this section has argued that current pedagogical positionings neglect the professionals at the heart of educational reform, (Fullan, 2001; Pickering, 2007), lending credence to the belief that policy for 'active' Citizenship, with its weak links to global citizenship (Hicks, 2008, Trivers, 2012), masks ambiguity and deeper fears of activism (O'Sullivan, in Lund and Carr, 2008; Hill, 2009). Reinforcing demands for an 'Institutional Imperative' to support Economic, Social and Environmental domains of the Wuppertal Prism of Sustainability, to overcome 'the endemic compartmentalisation of policies, structures, funding and disciplines' (Sterling and Scott, 2008:393), Scott (2010:12) reiterates that sustainability concerns the cultural 'relationship between the human political economy and the earth'.

### 5.5 Pedagogical Positionings or Posturings?

Sterling's significant addition of 'C' for culture (2007:241) to Curriculum, Campus and Community sought to prevent ESD becoming 'an uncritical hand-servant of an official line on ESD'. For ethical ideals of sustainability or democracy 'to be given concrete rather than merely abstract meaning in each historical period and culture, we must be engaged continuously in creating and recreating the meaning of democracy and freedom [and sustainability] and this will involve challenging powerful interest groups and instrumental worldviews' (Bellah et al, 1991:453 in Stevenson, 2007). Acknowledging diverse stakeholders in GE, this section argues the need to instigate sustainability challenges within each discipline, towards new inter- and trans-disciplinary collaborative pedagogical structures. It also accepts that official regulation of professional development would be incomplete without the engaged interests and investments of border-crossing, transformative educators.

Albright and Luke (2008) claim policy is often the outcome of complex, competing discourses and institutional forces, at best based on partial, incomplete evidence, without critical scrutiny of epistemic or methodological warrant, frequently emerging in response to political pressure. Prevarication and inconsistency in statutory provision can result in apathy or cynicism (O'Sullivan in Lund and Carr, 2008), even among converted practitioners. Separated from related social, economic and cultural policy, funding, training and legislation (Furlong and Lawn, 2011), policies can become an ineffectual mounting 'crises of crisis management' (Offe cited by Codd in Ball et al, 2007).

Doherty (Peters, 2007) adapts Foucaultian governance to three levels of policy production: micro-implementation and training; practical operationalisation or transmission; and political rationality of executive government. Applying such an analysis to GE in the UK reveals at the micro-level (Critchley and Unwin, 2006; GDA, 2007) enthusiastic, ad hoc mobilization of political thought, facilitated by a network of DEA, NGOs, DEC's and LA partnerships. Linking the global dimension to sustainability, however, Ofsted (2008) makes 'fairly damning reading' (Cook et al in Jones et al, 2010), confirming ESD as 'uncoordinated, peripheral, involving only a minority' in schools (Critchley and Unwin, 2008; Inman et al, 2011).

Following a two-year process, DfID has funded The Global Learning Programme, awarded to The Development Education Consortium which comprises the Geographical Association, the Institute of Education, Oxfam, the Royal Geographical Society (with IBG), Specialist Schools and Academies Trust and Think Global, co-ordinated and managed by Pearson Education. Supporting initiatives in primary and secondary education, it promises whole school opportunities, an accredited programme of professional development and subject specific resources and guidance for teachers through Think Global's website.

Although DfES' 'Acknowledgements' (GDS, 2005) and QCA's 'Contents' (GDA, 2007) mask specific location of executive policy construction, at the macro-level transnational instruments and institutions including UNESCO and UNECE provide rhetorical support and funding accessible by the politically literate. While MDGs and Council of Europe EDC/HRE charters legitimate Rost's (2004:6) invitation to construct ESD as stemming 'from an expression of (international) political will', 'a kind of mission from the political arena given to education professionals and academics' awaits addressing. While European and ESRC policy and funding supports multi-stakeholder INGO-HE partnerships which provide teachers with important political-economic and media literacy (QAA 2008; CoE, 2010; UNESCO, 2011b), historically and culturally disinclined DE organisations in England, (Bourn, 2012 personal communication), justify the description of educator competence as a 'bottleneck' in achieving ESD (UNECE, 2011:2).

Substantive action, capacity building, resource allocation and incentives predictably challenge HE disciplinary structures (Corcoran and Wals, 2004). HEFCE acknowledges the 'need to become more directive' (2008:73), urging HE Teaching and Learning committees to incorporate cognitive ESD2 and to enhance Teaching and Research beyond an Estates component. HEA projects have begun in environment management, campus-greening to include ESD2, wider Development Education, the Talloires Declaration and the Earth Charter (Jones et al, 2010). Given professional scrutiny, EAUC/commercial partnerships indicate potential for coherence. Critical dialectics however demand ESD beyond cosmetic reform, cradle-to-cradle compromises, circular economy, even serious greening or greening of politics (Huckle, 2011).

At the meso-level are instances of pedagogical change, blending GCESD with PGCE teaching at Brighton, Oxford Brookes, Reading, Canterbury and London. An interdisciplinary project at Bristol University, addressing climate change, builds on a philosophical base (Bhaskar, 2010). Gloucestershire's Transition University linked to Transition Towns provides a useful model, particularly in its attention to ecolinguistics. As British Universities seek to satisfy employability claims, or justify fee increases through Graduate Attributes, Global Visions, Internationalisation and Exchange Programmes (Bourn and Shiels, 2006), blurring fault-lines of private and public interest, Open Educational Resources, Thematic Research Networks and new multidisciplinary paradigms create potential for transformatory universities.

Conflicting international, intercultural remits (Jones et al, 2010), confused ESD/SD, means/ends rationales and university-industry bargains threaten to turn educators into agents of economic globalisation (Selby and Kagawa, 2011). Scott's (2010) cognitive political ESD2, Bonnet's (2003) frame-of-mind and Selby's (2006) 'ontological Being' mark HE's resistance to penetration by what is seen as 'experiential, open-ended and ethically risky teaching and learning approaches ... If it is to be thoroughly embedded in HE ... ESD needs to be associated much more visibly and markedly with institutional status, access to funds including research funds, academic performance and career path' (Sterling and Scott, 2008:390).

Despite reporting the power of factual information and practical strategies to convert pessimism and 'unfocussed fear into hope' (Wolfe and Alexander (2010:189), the rejected Primary Review tests professional motivation, obliging schools and campaigners to include Citizenship in Personal, Social and Health Education (PSHE). The National Curriculum allowed flexibility in personalisation of the 'locally determined curriculum' (QCA 2007:5). Currently under review, the new National Curriculum is to be introduced in 2014; meanwhile, global educators operate under Ofsted's Spiritual, Moral, Social and Cultural evaluation criteria. On 7 February 2013, the Secretary of State for Education announced that Citizenship Studies will retain its current position in the National Curriculum. Draft Citizenship Programmes of Study, however, focus on understanding of political and legal systems, volunteering and

private unrelated to public finance, with no mention of human rights, media/environmental literacy or ESD.

Responding to the draft New National Curriculum

(<http://www.bera.ac.uk/resources/new-national-curriculum-england>), Professor Mary James, from the University of Cambridge Faculty of Education, saw it as ‘downgrading’ oral development (p.7), ‘squeezing out any attention to world history. This would leave our curriculum impoverished’ (p.4), ‘creating a system that widens gaps rather than narrows them’ (p.6). Noting that ‘the value of a spiral curriculum – deepening understanding when pupils have the maturity ... seems to have been rejected, despite the fact that good models exist, such as in Ofsted’s 2011 Report, History for All’ (p.2), she concluded, ‘My biggest fear is that the new NC will do very little to improve the learning of disadvantaged groups in our society or reduce the long-tail of underachievement’ (p.8). Narrow reference to arts media continues the total neglect of the media and media literacy in the new curriculum.

Implicit and explicit permissions to teach critical-democratic, controversial issues indicate obstacles do not arise from official documents alone, but from professional willingness, preparedness and predispositions of educators to take up the challenge (O’Sullivan, in Lund and Carr, 2008). ‘There is a serious need for in service for teacher educators in which they are challenged to look critically at their own conceptions of the appropriate form of teachers’ work and their own practices in lecture rooms and in field supervision’. Involved in the hidden pedagogy of constrained alternatives they are ‘massively implicated in the production of bricoleurs of the wrong kind’ and, ‘moreover, believe their real work consists in no more than this’ (Hatton in Ball et al, 2007:351). False notions of neutrality/indoctrination, fact/value divides and an understanding of ‘environment’ that falls short of ecology constitute costly misrecognitions.

Desk research and a survey of 5,763 HE first-year students across the four nations found England lagging behind in satisfying the ‘considerable demand’ for ESD intertwined across all subjects (Agombar and Bone, 2011:48). As the Browne review, HE fees policies, employer demands (Brown et al, 2008; DEA, 2011), civil society’s call for green jobs and reductions in RCUK funding begin to impact on HE, ESD will

need clearer defining. The search for differentiation may require frank elaboration of frequently trumpeted ‘changing mindsets’. As new ESRC funding opportunities emerge for institutional collaboration in Development Education, Internationalisation, ESD and Democracy and Human Rights Education (Davies et al, 2005; Pike and Selby, in Lewin, 2009; Huckle, 2009; EU, 2010), economic pressures may force honest negotiation of values.

## 5.6 Conclusion

Chapter 5 has revealed the implementation of a reform movement that was originally political, stripped of philosophical, theorised enactment. It demonstrated that education policies which neglect theoretical foundations ignore political-ethical contradictions at the heart of globalisation, fracturing human intention. Analysis of policy has indicated the need for teacher training to treat ‘texts’ not just as sickly orders of discourse, but as ‘overdetermined’ by social practices and structures, with causal powers for social agency (Fairclough, 2010). Reporting uncritical endorsement of MDG frameworks, Brown (2013:154) suggests, ‘This may have been due, in part, to the fact that DFID funding required promotion of the MDGs’. Practitioner expertise in identifying confusions, ‘concealments, silences, and blocks’ (Winter, 2007:337) could create spaces for transformation.

Economic pressures and fragmented funding threaten to sustain divisions in the field of GE, while raised HE fees require DEC/INGOs to prove their worth. Academics jealously guarding their freedom continue to form the principal inhibitor to an ontological ESD in Higher Education (Jones et al, 2010). Accountable ecological citizens realising symbolic (Wexler, 2008) engagements with policy makers, administrators and experts (Stevenson, 2007) need to identify donors from buyers of knowledge and research (Nelson and Wei, 2012). O’Sullivan (Lund and Carr, 2008) warns that a public that senses it does not have the information or analytical skills to process complex public policy, foreign affairs or military issues is liable to respond with cynicism and political passivity.

Transformed practitioners, favouring ethical and political dimensions, a disposition to take action, openness beyond expertise and responsibility for the excluded beyond

one's own society (Hargreaves, 2003; Popkewitz, in Peters et al, 2008) avoid the 'fake commodity' of a technicist bricolage. Grounded philosophical foundations, critical theory and discourse analytical skills applied to policy, curriculum, guidelines and text would equip practitioners to enter the debate. Critical, discipline-based cultural-media analysis (Fairclough, 2010; Kress, 2010; Mihailidis, 2012) would provide systemic relevant GE.

Distributive, recontextualised and evaluative pedagogy represents political choices, determining which capacities and skills are supported, which theories are taught, whether taught at all (Bernstein, 1996). Gandhi's sadness at 'the small heart of those ... most developed' awaits border-crossing intellectuals embodying critical empathy (Hooghoff in Peters and Blee, 2008). Reliant on political literacy for a justice-oriented citizenship, CDS centres the developing consciousness of the individual as principled rationale for collaborative policy, practice, resources and training. This thesis advocates an infusion model of CDS, mainstreaming a critical global dimension (Davies et al, 2005; Pike, 2007; Osler and Starkey, 2010).



## Chapter 6 Analysis of Interviews

*He who truly goes out to meet the world goes out also to God.*

Buber, 1958:95

The eighteen interviews reported in Chapter 6 ranged from fifty minutes to two-and-a-half-hours in length, averaging just under an hour-and-a-half each. They were generally face-to-face, apart from three interviews which were conducted on Skype following meetings at universities and a Development Education Centre. The interviews provided rich data, confirming both the value of the Schedule as a conceptual framework for negotiated assessment of individual critical global educators and its validity as an indicator of shared characteristics within the cohort of eighteen interviewees. Although paralinguistics and prosody have not been codified systematically, I have retained pauses, marked in seconds by a bracketed number eg (5), stress conveyed by italics, rephrasings, hesitations, gestures and laughter when they have seemed significant.

A catalytic trust is reflected in interviewees' comments: reluctance to be hurried (AC4); 'I liked what you said ... It comes back to what you said' (AC1); PN5's 'I'm still conscious that I've only told part of that story, yes, because the other thing I want to really highlight is ...'; PN3's 'there was something in between that which is important to mention'; in follow-up messages of additional participant thoughts (PN1, PN3, TE1, TE2), and even TE1's laughing comment midway through the longest interview, 'I'll carry on because I've got stuff to say. And you know it helps me to articulate these things as well. Like other people have said, it's a useful activity, but I'm a bit worried that I'm giving you too much data.' Interviews have frequently been followed by email exchanges, suggesting CPD (PN1, T1, T3) or useful contacts (TE1, PN1) to overcome misunderstandings which would seem to disable the field.

My analysis has adopted a 'primary data mining', open to and allowing data which generates different working hypotheses to modify initial understandings, rather than 'secondary' rejection or 'cleaning' of inconsistent findings (Sumner and Tribe, 2008). Furthermore, avoiding the framework becoming a rigid container into which data must be 'poured', making evidence fit theory, has meant refraining from anticipating

particular causal relationships of CHAT variables. I have been content to identify the dialectical tensions between components, such as ‘Rules’ versus ‘Tools’, ‘virtual’ or situated variations of ‘Community’ and different contextualisations of Divisions of Labour.

The analysis follows the sequence in the Interview Schedule. Each section begins with the three questions that are addressed within CHAT’s components, drawing together pertinent indicators, leaving for the final Chapter 7 a more specific discussion and evaluation of the capacity of the CHAT framework to convey interviewees’ perceptions. Within sections, the discussion moves between segments of the target population, clustering academics, practitioners, teacher educators and teachers, but without a rigid sequence.

### **6.1 Interviewee Profiles**

Below is a brief introduction to the interviewees; naming for anonymity is roughly in line with age and experience so that 1 indicates the academically least experienced interviewee in each category. The duration of each interview is given.

#### *Academics*

AC1 is a Senior Lecturer in Social Studies at a British University reputed for its Sociology. He studied Politics and Art History and his research interests are in Critical Pedagogy, Social Work Education and HE funding. (75 mins)

AC2 is Principal Lecturer in Social Work and co-directs an Applied Research Group in Social Inclusion at a British University. He presents weekly on a TV station, focusing on racism and social justice and became a National Teaching Fellow in 2009. (98 mins)

AC3 is Professor of Sociology at a large British Metropolitan University. Extending PhD interests in Anthropology to cultural studies, she has published extensively on critical pedagogy, learning and teaching in the neoliberal university. (72 mins)

AC4 is a Professor of Philosophy at a leading post-graduate educational institute, member of the 1994 Group of 19 leading research-intensive UK universities. As an authority on critical realist philosophy, his teaching offers an alternative to both positivism and post-modernism. (102 mins)

*Practitioners (NGOs and DEC)s*

PN1 is Education Officer with a leading NGO in the field of Development Education, providing guidance, policy and school projects in Global Citizenship Education. He has an MA in Development Studies from SOAS, and taught at Secondary school for around 8 years in a global partnership with a school in Uganda. (69 mins)

PN2 is Head of Youth and Schools Campaigns in an established NGO, leading a national team of seven, in the Policy and Campaigns Department which includes a section on Education. He contributes to projects such as Send my Friend to School and Go for Gold, as part of the Global Partnership for Education. (60 mins)

PN3 is Head of Education and Student Team at an International Human Rights NGO. She has a degree in Environment and Development from Cambridge, and has 14 years experience including work with large projects in ESD. (79 mins)

PD4 is Programme Coordinator at a DEC in SW England and a Board Member of the National Consortium of 46 DEC's. As Director of a national World Linking Project, she assists in establishing youth, schools, health, faith, community and corporate links. (84 mins)

PN5 leads the International team of a dynamic NGO. He designed the Reflect approach to adult education, combining Freire's ideology with Chambers' participatory rural appraisal methods, and contributed to the Belem Framework for Action prior to CONFINTEA, the UN Conference on Adult Education in Brazil in 2009. (60 mins)

PD6 is a teacher-trainer and project coordinator at a Development Education Centre, working on Global Citizenship, Community Cohesion, Philosophy for Children, and

Carbon Partners. He has shaped courses at British universities, national strategy for Race Equality and Sustainable Education and coordinated an international project on Sustainable Cities. (94 mins)

### *Teacher Educators*

TE1 is Senior Lecturer in Education at a British University and President of a Subject Association. Her research interests and ESRC-funded projects include Global Partnerships and Professional Development through service learning. (168 mins)

TE2 is Senior Lecturer in Language and Communication at the UK's largest Distance Learning University. Her research interests include disciplinary variation in multi-modal literacies, online task design and applications of corpus linguistics to discourse analysis. (51 mins)

TE3 is a Professor at a British Metropolitan University which coordinates a Regional Centre of Expertise on ESD. As Head of Educational Research, she manages a national Initial Teacher Education Network for Equality and Sustainability. (75 mins)

TE4 is an ex-MA tutor from a Welsh University. Her contributions to the National Guidance documents, led to Education for Sustainability and Global Citizenship (ESDGC) becoming part of the statutory requirements for teacher-training in Wales. (82 mins)

### *Teachers*

T1, recommended by her University Geography lecturer as 'a primary teacher who fits the bill perfectly', is Special Education Needs Coordinator, responsible for Global Learning across her school in the Midlands. She has led five groups of teachers on one-week study visits to the Gambia for the past five years. (72 mins)

T2 has taught Citizenship for GCSE in a Catholic specialist science College for girls in West Yorkshire for just two years. As a committee member of the Association of

Citizenship Teachers and facilitator of a local network, she offers workshops on the use of social media to promote human rights and active citizenship. (74 mins)

T3 is Headteacher at a Church of England primary school presented with the Ashden award for ground-breaking energy conservation. He was described as an ‘excellent’ ESD practitioner by a University professor, fellow Trustee of Sustainability and Environmental Education (SEEd), a membership organisation for NGOs in the UK. (92 mins)

T4 is Headteacher of an 11-16-year-old girls Business and Enterprise College with Trust and Foundation status. She works with the Earth Charter, the Comenius MILE project, partnerships with local businesses, a British-Council supported ‘Shadows’ scheme and Sport England. (103 mins)

## **6.2 Objectives: Theorising Passions**

This section analyses the responses of the interviewees to the first three interview questions (See Figure 4.1), namely:

- 1.1 What incidents, individuals, influences led you to a global then critical, or critical then global perspective?
- 1.2 Which theorists / institutions / organisations enable you/your students to merge informal with formal development?
- 1.3 Today what are your aims for critical global learning? Why are these important?

Interviewees described a diverse range of early influences from family conflicts, marginalisation, assertions of gender and disciplinary identities, travel, to specific professional demands. Interviews highlighted the importance of educators being constantly aware of educational experiences beyond the classroom if formal learning is to intertwine sensitively with informal development in an optimal constructivism.

Her ‘stropky front’ in a dystopian family (TE3), controlling parents (AC3, AC4), a Catholic education in a Buddhist context (T4), sexually and culturally marginalised

subjectivities (AC1, AC2, AC4), frustrations with academic complacency (AC1, TE3) and other cognitive dissonances inclined personalities towards various disciplines. Sociology (PN3), Psychiatry (TE3), Politics (AC1, AC4), History (PD6), Marxist/Hegelian dialectics (AC3, AC2) and Development Studies (PN1, PN2) at University fostered critical consumption of anti-capitalist and post-colonial ideology. AC1, involved in left-wing politics, identifying as gay for six years, ultimately ‘decided I wasn’t gay and returned to having relationships with women’. Providing ‘a sense of how that Othering works at an interpersonal level’ it was ‘a hugely educational process’. AC3, ‘interested in the power dynamics of gender and sexual relationships’, left the US for Birmingham, where Cultural Studies offered a more analytical framework for understanding teenagers than did Anthropology and Sociology.

School subjects offered a generative mechanism for ‘glocal’ learning. For PD4, constantly being challenged in Home Economics to ‘give reasons for why’, tracing ingredients back to sources, assessing ‘winners and losers’ via products, trade, empowerment and human rights resulted in natural progress through vegetarianism, management and Design Technology to food security and ecology. ‘Concern for the natural world’, Geography involving outdoor education, deforestation, Survival projects and Friends of the Earth campaigning led PN3 to realise the ‘reason I felt so passionate about the environmental issues was actually to do with people rather than to do with the trees and the animals for their own sake’. A school trip to Kenya, finding ‘people and culture more fascinating’ than his love of animals, inspired PN1 to undertake a gap year and provided insights into ‘Otherness’:

People that look at Development and Culture can sometimes be trapped in that mindset that there’s great differences, when actually what you should be looking for is what the similarities are, so I think that was a really important factor in me being where I am today.

Travel challenged perceptions for many (AC1, PN1, PN3, PN5, TE2). Following summer teaching in Uganda and five years as an administration assistant, ‘disgusted by the amount of waste paper’, T2 won an environmental award for her secondary school. Believing ‘Not everybody that does maths is going to be a mathematician, but

everybody is a citizen', she researched Citizenship. The shock of apartheid encouraged TE1 'to find out how as an individual ... looking for small ways ... so with a small 'p', started to act in different ways'. Yet when supported by sustaining discourse, adjusted frames increased resilience. T1 recalled contrasting the guidebooks' 'white Western perspective' with first impressions of Gambia on a study-tour: 'And to say a light bulb switched on is a real understatement. It was just everything that I believed, suddenly had a real purpose, and I could see what to do where to go'. Aware that local NGO and media representatives 'are telling you what they want you to hear, but I think because we meet such a wide range of people, we do get a more balanced view ... an awful lot of talk goes on around the group ...'.

Inter-cultural experiences revised assumptions. Living in France, Germany and the United States, when T3 'finished up' in India, working for Mother Theresa, he realised his 'very formal academic education' was 'completely alien' to his experience. Returning to the UK, seeking 'real purpose and real meaning', spurred on by his father's 'You know, those who can do, and those who can't teach', a 'bit of a spiritual crisis' led to primary training as 'more holistic, more joined up'. Returning from a British Council sponsored visit to Saudi Arabia, T4 determined to correct 'a very xenophobic attitude especially towards people in the Middle East'.

Making a global online course more overtly political, TE2 identified that her sharper focus was instigated by:

... possibly having lived abroad (5), a consciousness that ... a residue of the British Empire ... still instilled in the education system ... comes down to ... nationalism and national pride versus sort of an international agenda ... There *is*, and I think often in Britain we go too far towards the national pride ... and I think that's very much the case with the media...

Narratives evidenced the importance of a positive early framing of perspective:

TE3: ... at school and elsewhere I rebelled in all sorts of ways ... but what I never did ... really was to challenge those politics, I had nothing in school to really enable me to think critically about them ... seriously

thought about going into some social work or radical social work or something like that ... .

PN3: ... influenced by ... a geographer... how capitalism is actually dependent on environment, resource use and actual exploitation ... initially thinking that we can't have social equity ... without ... a revolution ... So I toyed with the idea of joining revolutionary groups ... but I didn't like the idea of a violent revolution ...

PN1: (MA in Development Studies) reinforced for me that what kids pick up and learn isn't what they learn in the classroom, it's what they pick up from the rest of society ... highlights the importance of schools ... doing a good job of unpicking ... helping them to be slightly more critical as well as giving them the values ...

Exemplifying how a strong disciplinary identity can delay a wider, deeper vocation, initially qualifying in Geography, TE2 only considered the global critically four years ago. Re-making the Worlds of English course, she felt frustrated by the complacency of 'little Englanders' who

... swallow the line that Britain and England do things best in the world ... seeing a wider context ... felt that the English language was a vehicle to do that for me ... able to analyse discourse critically ... hadn't linked that necessarily to a global perspective ... .

Professional demands frequently prompted more critical pedagogy. Teaching practice in a British and Minority Ethnic school meant revising basic concepts of nutrition (PD4). Her MA tutor's interest in constructivism and 'actually teaching on the MA course myself', TE4 'started thinking even more deeply ... moved away from the, just looking at the old, the very old version of Development Education, and working with Voluntary Organisations and things'. PN2 'saw teaching in Inner London as doing Development in its own right, and saw that as a vocation, doing my bit'. Responsible for GCSE Citizenship, the 'paradox was the more I found it professionally satisfying, the less I tolerated other things I had previously put up with. Getting into (NGO) I



found the rest harder to take' and 'went off to do a Masters in Development Studies'. TE2 'looking at exam scripts in particular', noting a 'lot of students' hadn't 'made any shift in their thinking', refocused her priorities as 'not language and linguistics but how students position themselves', which led to her pruning the history and methodology sections.

Trusting relationships, time and leeway for reflection played a crucial role in developing coherence. TE4 worked closely with a Pre-Dean of Education, 'a very good critical thinker'; PN1's Head of Policy shared opportunities: 'Here's this paper I think you should read, cos we're all reading it'; for PD4: 'Even though I had a Head of Department who was responsible ... I could decide what it was I taught, I could decide the approaches I used'; and TE3, working on her dissertation in a 'dreadful' Psychiatric hospital, 'was very very lucky that a senior social worker ... gave me a free reign for about two months'.

Organisations that facilitated 'vocation' included specific DEC's, Universities, NGOs including Oxfam, Amnesty, ActionAid, Friends of the Earth and WWF. Relations with the Co-op Trust also led to interest in 'green business' ethics, and the conviction that it 'had to be social enterprise that we encouraged' (T4).

A host of inspirational voices – environmentalist Wangari Maathai, trade union activist Chico Mendes (PN3), primatologist Jane Goodall, Antarctic explorer Robert Swann (T3), Form Tutors and headteachers – confirmed the power of biographic narrative. An 'important conversation' with the Director of Earth Charter, led T4 to the Centre for Global Perspectives at Bournemouth University. '(A)damant that we wouldn't become a Trust School just for the sake of it ... the *moral purpose* for me was global citizenship', she found

... a bit of a soulmate actually ... somebody else who said and saw things the same way as I did in terms of of the duty, responsibility we have towards our young people in making sure that um we've opened the doors for them ... to take the right pathway, because the teachings and the guidance that they'd received would put them in that pathway',

Simplistic binary distinctions of theory/practice and narrowly crystallised crucial polysemic nodal concepts of ‘advocacy’, ‘campaigning’ and ‘fundraising’ have detrimental repercussions for professional development. A cline of formal theory supported these professionals, from post-colonial (AC1, AC2, AC3, AC4, TE1), feminist (AC1, AC2, AC3) and critical realist (AC4) through to linguistics (TE2), neuropsychology (TE3, PD6), constructivist (TE4) and environmentalist (PN3) lenses. Introduction to Freire, Marx, Foucault, Gramsci, Habermas, Illich and Giroux provided formal vocabulary through CPD (PD4) or a Masters (PN2, PN3) enabling a crucially productive naming: ‘so I started to understand it from a political perspective, which I hadn’t done before, so I started to see it in the context of global capitalism I suppose’ (PN3). ‘(B)ringing around ideas about power and identity ... a much keener sense of critical understanding of processes’ (PN1), distinguished ‘charity’ work from global education (PN1, TE4) enabling deeply satisfying political praxis (AC2, AC3, PN2).

Four academics, PN1, PN2, PN5, TE1 and TE3 referred to specific theorists. Many traced their critical lens back to Freire: for PN5 ‘from the first point the guiding reference point for pretty much everything that I’ve done subsequently’, leading to a thesis and a book on applications in eight Latin American countries. TE1 found combining post-colonial theory with Freire ‘very very powerful and has probably driven a lot of what I’ve gone on to do since’. Institutional and curricular curbs/kerbs prevent the sustained theoretical justifications necessary to move teacher educators from personal and professional to political efficacy. Constrained by time and access to teachers, PD6’s Freirean theory suffered dilution, yet subsequent references to Goleman’s emotional intelligence, Claxton’s learning-powered schools, and Alexander’s dialogic learning indicated ‘theory’ he could usefully consolidate:

... without being totally aware I guess, you know, a lot of the Development Education work has been informed by the work of Freire ... and that sort of thing ... probably say we try and make people aware ... without being too overt ... the framework of post-colonialism I would think ... Well no, the reality is there’s very little space for engaging with theory in the sort of teacher-training work we do ... .

Vygotskyan constructivism, policy critique and methodology, elaborated in MA modules TE4 designed, are reduced to ‘theory as telling’ at her university:

... so the keen people are still there, but one of the key things that I ... heard from a Senior Lecturer in her own area is ... because of lack of time the lecturers are saying that we know that they have to think critically, but we have to tell them that they can do that with their pupils ‘cos we don’t have time to give them the opportunity while they’re here.

Advocating a historically-, politically-, socially-contextualised epistemological openness, interviewees challenged predominant neoliberal discourses, radically revising perceptions, centralising global learning, not

TE1: ... as an extra layer rather (than) something that really should be embedded ... because really what’s the point of education anyway?

PN1: Yeah it’s socially important but *that’s why* it’s educational.

Espoused aims and theoretical justifications revealed two patterns. Firstly, aims varied along two clines: academics and more experienced practitioners (four ACs, PN1, PN2, PN3, PN5), vouched for collective transformation while others focused on individual transformative learning (PN3, PD4, PD6, four TEs, four Ts). Critical literacy or policy critique as an aim raises fundamental debates of oracy versus literacy, challenging definitions of literacy. Interpreting critical literacy as discourse competences allowed for a nuanced ‘seeing the personal as political’ (AC3).

A second significant pattern emerged: while four academics and some practitioners (PN1, PN2, PN5) drew on formal theory to trenchantly justify and embody progression from transformative to transactional and transformational enactment, other teacher educators, undecided (TE2), restricted by time and access (TE1, PD4, PD6) or more cautious (TE3, PD4, PD6), relied on passionate conviction for transformative (T1) and transactional aims (T2, T3, T4). Together these patterns suggested that more theoretical justifications sustained transformational global aims.

Occasionally avoiding the question altogether, relying heavily on transformative experiences and espoused beliefs rather than formal theory for rationale, teachers (T1, T3, T4) ardently professed their commitment. For T2, attracted to Citizenship Studies by ‘the idea that you could do something that had an actual impact upon people’s lives’, National Curriculum fortunately provided clear ‘political’ parameters. Two years into setting up Citizenship as a discrete subject, ‘aims’ meant designing a scheme of work for GCSE students, making the curriculum relevant for her English as an Additional Language students and auditing topics covered by other subject departments.

In ‘a very rural school’ with ‘a predominantly white, middle class cohort’, within ‘a very white British background’, five miles from multicultural Birmingham, T1 wanted children

... to start to think more deeply about even things like consumerism, what they bought, what they said about people, what they watched on television, everything had some sort of implication ... it was all connected ... that we are just one people within the world.

‘(H)eavily influenced’ by her teacher educators who ‘confirmed everything I believed’, T1 opened the interview with:

The incidents, individuals, influences in my life I suppose have principally been my own beliefs that the world is quite small ... and that we’re all connected ... But I always believed that everybody was equal ... Where that belief came from ... I can’t remember ... but I actually do believe that ... and with (tutor) and (tutor) ... Tide just in those further beliefs I think ... went on to a few of their meetings and was hooked ... .

T3’s account of transformative vocation including iconic experiences in exotic locations, unconventional management in a London hotel, an Italian astrologist’s star-chart-forecast and contrasting headship role-models, all culminated in a serious sense of mission, ‘a very strong message of this is a vision, this is the reality of the vision’. Committed to ‘walk your talk’, he vehemently stated: ‘what I’ve done in (school) is to

say we're not going to talk about this, we're going to do it (values-based ESD), and we're going to do it really really well'.

Catholic-educated, 'daughter of a migrant', describing her father's family as having 'a Buddhist soul' and a 'resilient tolerance which at times was almost disengaging', creating 'a sort of personal complexion for me as an individual', T4 was left to 'evolve(d) my own set of ... personal beliefs and values ... quite a moral perspective. Describing successful social enterprise projects, her justification was

... to seek to rid this concept in young people of a possessive wastefulness ... So from that one stance of saying 'No, we're not going to be responsible for educating the profiteers ... we're going to be responsible for educating children who will become adults with a social conscience and ... responsibility to use their creativity and their natural innovation to better the life chances of the people who haven't ...

Two observations are pertinent here: i. although initially apologetic, 'I've got to be honest with you no, no particular theorists ... We didn't do any real research into it so that it really influenced me' (T2); evasive, 'The story is still young that I'm sharing with you. Let me explain a little bit more' (T3); or dismissive of the question: 'It's not just what you read from other theorists, it's about what you see around you, what you experience and you know a true educator is engaged in research every day of their lives' (T4), when the question of 'theorists' was pursued and extended to authors, these teachers mentioned book-titles (T4) enthusiastically (T3). In the final minutes, T4 added 'my prime motivator, intellectually, is a passionate belief in dialectics'. T2 laughingly offered:

I can actually email you a list of all my books and the theorists. That would probably be easier, 'cos I do have quite a collection of them. They're people that I've read and who've actually influenced my practice ... I'm very sort of keen on keeping up to date on new techniques and everything ... .

PD4's avoidance of the term 'political' typifies current discourse preferences in this emerging field: 'My big goal is I want people to make a difference. I want people to feel that they can have a say in where the world goes, whether it's their small local world or the big global world, and I want people to make choices based on real information and different perspectives'. PD4's justification betrays the absent link from individual transformative learning to systemic, structural transformation:

I'm not the sort of person that thinks there ought to be changes to systems or structures ... I'm happy to modify my approach ... it's too big a thing to work for hierarchical changes ... Political literacy is something that probably most schools wouldn't attempt till perhaps KS4 or Sixth Form ... because politics with a small 'p' is something that teachers are not comfortable with covering, because it's not something that's been required of them.

Reduced post-colonial aims are hedged in PD6's reference to participatory methodology. Despite serious commitment to policy critique, powerful national and international personal experiences and later reference to collective organisational/school pledging, his suggestion for channelling teachers' power reflects a subdued positioning:

we try and make people aware, you know without being too overt, aware of the framework of post-colonialism I would think ... challenge and interpret sort of mainstream perspectives if you like ... to try and create safe spaces for dialogue in training situations, to try and help them to feel comfortable with issues of dissensus ... to think more about what are the opportunities for change ...

Transformational aims were noticeably absent in interviews with teacher educators. TE1 modestly claimed, 'I've had some success I would say in changing individuals' habits of mind'. Regretting the 'ridiculous' separation of PSHE and Citizenship, 'opening eyes' to 'capacity to shape things for themselves, to take power, to take control ... to read critically', TE3 said, 'ultimately what we want is a kind of education that enables people not just ... passive ... global citizens, but real ...

understand ... vast inequalities, also have the kind of commitment and values to ... help do something about that'. '(A)lways concerned ... to keep the personal and social together', TE3 underlined CW Mills' criteria of 'linking private troubles to public issues', yet asked how her courses help students address systemic change, she narrated a searing experience:

What, *larger* systems and structures? Very, very difficult, uhhh (4) I think that's an interesting one, because I don't think it's up to people like us to do that .... when our fingers were very badly burnt ... we were accused of operating a communist cell, so you know it was a big lesson to me ... they have to do that for themselves. They are the agents not me ... I'm probably just old and kinda cynical about it, but I wouldn't be doing it in the same way.

My reminders of the interviewee's own potential, position and status frequently prompted more systemic vision. Daunted by the 'very big mind-shift' 'to move (students) out of their Anglocentric perspective', when asked about structural change, TE2 laughingly admitted, 'It's not something I've thought about, umm (6). I think I'm an incremental change person', then elaborated on the very power she had denied. TE2's implied acceptance of discourse separated from action is surprising given that her course in Applied Linguistics includes Speech Act theory, Gricean Conversational Implicature and multimodality:

No, I don't think I see my role as that powerful really. I mean I think working at the (name) University, and having the size of student body that we have, actually gives us far greater reach than a traditional university ... our materials ... go out in the world and the fact that for ten years we can have 1,500 students a year doing our courses ... if you can change their perspective ... hopefully that will help move the discourse along.

Inability to justify one's purposes coherently severs personal philosophy (or tacit values) and intuitive theory (or beliefs) from 'concrete utopian' articulations sustained by formal theory. AC4 remained confident that a public faced with ecological crisis

and historical contradictions would turn to practical philosophy for alternative ‘lineaments of a new society’, able to ‘break down the dichotomy between the spiritual and the material’. Practitioners coherently aligned personal with professional aims:

PN2: It’s a massively complex world and at the same time, massively unjust. Language and discourse hide these ... we can’t just ignore the power structure ... framing this in a kind of positive way ... playing our part in unpacking this ... You don’t do citizenship by simulating it! You’ve got to do participatory work ... not just be a foghorn of change.

With locked hands, raised eyes fixed on the distance, fervent repeated references to ‘passion’ and ‘enthusiasm’, PN3’s justification typified other interviewees (PN1, PN5, T1). Concluding with ‘education being a force for social change, and I’m falling definitely into that category’, PN3 saw pupil empowerment as ‘an outlet for their enthusiasm’, to ‘make them feel but also to be able to take some action to change that, and not to feel completely helpless in the face of all these global disasters’, ‘a force’ to ‘change the world’, ‘a better place’.

Early glimmerings of ‘framed’ consciousness among NGO/DEC professionals and references to Common Cause (PN1, PN2, PN3, PD6) raise hopes of aligning education and advocacy, blending perspective, ‘theory’ and identity.

And the last major influence ... would be the Common Cause (Report), ... thinking of value systems which are more complex. I think one of the things it doesn’t do is Identity ... values and identity there’s a correlation there ... the way in which people pick up their values and that the values are society being balanced or not balanced actually and biased in a certain direction.

Seamlessly absorbing theory into praxis, ‘in that sense I don’t specify (what) structural changes’, AC1 gesticulated the silencing of voice as *gated* criticality. His switching from third to first person, and from direct to free indirect speech reflects serious autobiographical investment:



... when you give people permission to take their own story seriously, they will make very critical statements about society ... it's almost transgressive to do so, it's almost like you can feel them crossing a threshold ... because they are having to go against everything they have been told, all the silencing, all the people ... telling them shut up ... and their own internal voice telling you you've got no right to say, because who do you think you are?

Negotiating with school authorities, PD4 advocated holistic and 'more rounded human beings', creating 'the whole person'. Her own CPD vindicates convincingly the crucial role of theory in professional/political development:

... so it's that sense of the wider context. Made me realise that things I'd been doing for years ... teaching, training, learning, that there were theories and models that lay behind them ... for me that was ... quite a revelation, because I'm not an academic, but being able to make the connection between what I do ... and theories ... made a difference ... it sort of, it got me more interested in the political I suppose with a small p ... it's about seeing power relations in society, and also how power relations impact on you, personally.

A sustained global commission inspired by Steve Sinnott, the General Secretary of the National Union of Teachers, who launched the Global Campaign for Education and died young in 2008, was articulated by PN5. Identifying millions of children who are denied education as a worthy aim, PN5 described educational projects for the most severely marginalised and excluded, funded by Tax Justice networks, merging economic with human 'investment': 'and the reason why it's the next big issue is that it beautifully converges the interests here in the UK with interests in Africa and in Asia and in Latin America'. PN5 recalled Sinnott's belief

that teachers got very passionate ... understanding a global development issue, ... looking at education through a lens, because it's something they could own, and identify with ... So the question is to what extent can

you *through* talking about education get at some of the big political issues and the wider scheme of things?

Section 6.2 has presented common inspirations, aspirations and perceptions, linking educators today to traditional critical voices and texts which vitalise vocation. A wide range of initial motivations indicate the importance of early positive framing of perspectives, trusting relationships which encourage personal reflection, the generative power of belief and empathy, and disciplinary footings which can delay wider commitments. The data relates conviction in transformational agendas to degrees of personalised theoretical coherence. A numerical comparison of the use of ‘honest’, ‘belief’ and ‘make a difference’ revealed a high proportion of use by those least inclined to formal theory: T1 (26) T4 (11) PD4 (6). The successful integrating of tacit with espoused and formal theory, of personal with authorial, authoritative resources, evident in the work of academics and some practitioners, seeps away as one moves along the trajectory to teacher educators, headteachers and teachers.

Teachers’ difficulties with formal ‘theory’, although communication was visibly facilitated when ‘theorists’ was extended to ‘authors’, has consequences for confident personal and professional praxis. The gap between individual and systemic aims, marking a possible hiatus or fragmented holism, cleaves teachers’ passion from ‘political’ efficacy. The potential nevertheless exists for academics and teacher educators to consolidate and strengthen the crucial internal conversations of teachers, to bridge disjunctures in ‘professing’ vocation.

### **6.3 Rules: Cognitive Coherence, Regulations and Routines**

This section analyses the responses of the interviewees to the second set of three interview questions (see Figure 4.1), namely:

- 2.1 Which global initiatives/ documents / material resources / social practices legitimise your work?
- 2.2 Which global issues / texts / structures / systems are critiqued in your work?

### 2.3 How does your teaching / work address the cultural discourse, political-economy and ethics of your discipline?

Section 6.3 investigates interviewees' perceptions of foundational powers, laws and logics which they believe validate their work. It relates interviewees' discourse competence to the *realpolitik* of their fields indicating development from personal conviction to strategic professional competence and political efficacy. It reveals how enlarged frames of systemic understanding and potential structural change facilitate advocacy in relation to wider global contexts.

For global and regional normative power, interviewees cited a range of texts including the World Health Organisation's confirmation of holistic, meta-real, 'bio-psycho-social' agency (AC4). For PN5, UN Rapporteur Katarina Tomasevski's *State of the Right to Education Worldwide: Free or Fee*, on 'the bitter reality of economic exclusion' revealed education as a *right*, as definitively 'a different ball game ... a lot more than simply sending a child to school!'. The UNESCO DESD (PN1, TE3, TE4), offered an umbrella vision and legitimisation, as did European Commission work (TE3) and opportunities within the European Qualifications Framework (T4). Recently influenced by the anti-capitalist New Economics Foundation, PN3 used the United Nations Declaration on Human Rights, the Convention on the Rights of the Child and EU Human Rights Education and Training documents both with teachers and in lobbying parliamentarians.

Nationally, the Department for Business Innovation and Skills' 2011 White paper on Higher Education, the Browne Review on Higher Education Funding and Student Finance and Dearing Report on student fees offered purchase (AC1, AC3). DfES and Oxfam documents, analysed in Chapter 5 of this thesis, provided guidelines for PN1, PN2, PD4, TE1 and TE3. Oxfam's global curriculum, the Cambridge Primary Curriculum Review (PD4, PD6, TE1), Oxfam's Key-staged, thematic progression and the cross-curricular status of the Global Dimension and Sustainable Development as 'a good hook to hang things on' (PD4), DCSF's 2009 S3 Sustainable School Self-evaluation, 'a really great document ... because it started to join up all the thinking around the different areas', all represented legitimacy. PN1 believed that some government documents were 'losing their resonance or their capital with schools

because of the political shifts that are taking place but I think that they've still got currency. I think they legitimise it to a large degree ...'.

T4's dedication to the Earth Charter exemplifies the seminal motivation of authoritative texts:

... the equivalent of a Prayer Book for medieval people, I would say (laughs). If I want to be challenged, if I want to know what sort of path my soul's direction should tread, I will open that and I will re- refer to it, and look again and again and again, because it says everything that I think a responsive and interactive human being should be thinking and feeling.

Asked about 'Rules', academics spoke of 'freedom by default': 'How you teach and what you actually do, you just get on with it ... left to your own devices'. 'Vaguely drawn' General Social Care Council criteria left 'a lot of room for interpretation', alongside University structuring of external aspects of modules (AC1). Reluctant to 'publicly air my revolutionary politics', openly involved in the autumn Student Movement, AC3 was surprised by positive academic support. The International Federation of Social Work professionally authenticated 'a curriculum that is very contemporary' for AC2. Confident that 'University itself implies universal', he conceptually and materially exploited corporate mission, global enterprise, international partnerships and the multi-nationality of his students.

TE3 described the uncertainty of political intention, 'In the current situation ... we've got to be doubly careful', of 'accusations of indoctrination', 'a dodgy line', charges that stick, 'and then you're ending up with nowhere to have your views'. Yet AC1, AC2 and AC3 carried their positive ratings in National Student Surveys and league tables lightly, even TE1 stating, 'No, I get to decide what I do, nobody tells me. I've got complete freedom over what I put into that'. Five-yearly Internal Course Validation was seen as 'really producing a huge amount of paper work to justify what you're doing but it bears no relationship to what you're actually doing' (AC1). PD4 and PD6, working for DEC's, also set their own agenda, tailored to local needs.

While academics and practitioners named neoliberal structures of World Bank, World Trade Organisation, the IMF, the ECB, the polarisation of wealth and The Bologna Declaration's creation of a global elite (AC3, AC1, AC2), others (AC4, PN1, PN2, PD4) referred variously to multi-nationals and the 'very neoliberal undertone' (TE1, TE3). Systemically linking the 'justiciable' right to education with major global crises of food, fuel, finance, climate, conflict and war, supporting mandated consultation with Teachers' Unions, PN5 targeted tax havens, IMF structural reforms, 'capped' public servants and teachers 'actively blocked from training'. Other political-economic justifications were loss of the Welfare State, asylum, conflict resolution, diversity and racism, 'non-pathological' treatment, vicarious distractions and alienations of celebrity culture and Premier League Football (AC1), Women's Rights in Afghanistan, the arms trade, Guantanamo (PN3) and postcolonial curriculum (TE1, PD6).

NGO educators, directed by policy and legal advisors, identified harsh realities of the global political-economy which threaten organisational structures and long-term education. '(M)ore open to market-based mechanisms' than perhaps ten years ago (PN1), they realistically estimated their capacity within the sector, addressing tensions which divide education from campaigning and fundraising (PN2, PN3). Democratic collaborations supporting Citizenship status in the curriculum and orchestrating submissions to Review Panels, left little time to measure the impact of e-lists of six thousand teachers, since busy teachers 'don't see themselves accountable to us' (PN2). Resisting the charity frame, placing critical 'Think' as the fulcrum between Learn and Act, reflective 'educational vision' merged (w)holistically into 'campaigning mission'. Di-visions based on location (within or beyond the classroom, times (in-class, lunch-times or weekends) and materials (with or without extended optional activities) fractured holistic purpose (PN2), recalling PN3's own 'as a young person feeling very disempowered, feeling kind of like the world is such a terrible place and there's nothing I can do about it'.

Generally supportive social practices like Comic Relief, Voluntary Service Overseas, school partnerships, Fairtrade (PD4, TE1, TE3, TE4), planning legislation (TE3) and Millenium Development Goals (TE1) simultaneously posed threats in Othering the global south, reinforcing dependency, ambiguity or paternalism. Conflicting

government motivations in *Putting the World into World-Class Education* and DfID's *Global Dimension in Schools*, confuse purpose: 'That tension has never really been resolved in the academic world; some schools may develop that ethos better' (PN2).

TE1: My experience with internationalisation is that it's exploitative in many ways ... it's financially exploitative because it's about getting as many international students' bums on seats as possible, because you can charge them more than Home students. ... Another area is through the sending of Home students abroad for international experience ... look at the websites ... it's positioning ... makes them more marketable in the economy.

Citing Scotland, Wales and Northern Ireland as UK countries where legitimacy is 'stronger, more explicit', TE3 used the UN decade, UNESCO and European Commission documents, though 'I can't say they excite me'. TE2, teaching *Worlds of English*, referred to journals like *Global Englishes*, reflecting a pragmatic rationale. TE1 admitted 'not that I'm conscious of ... but no I have to be honest I haven't er really engaged with many UNESCO documents, for example'. Sceptical of 'almost anything that's come from government over the last ten years' (TE1), she focused, like PD6, on government-supported yet undefined critical literacy.

Teacher educators' equivocal attitudes to documentary foundations weakened teachers' convictions (T1) of legitimacy. Authoritative footings varied, thus deepening the gap between documentary and institutional rhetoric and actual provision, with consequences for personal and professional efficacy. Inspired by personal beliefs, professionally sustained by like-minded colleagues and organisations, teacher collaborations were not perceived as political efficacy.

T1: I don't think there are no, no, I'm afraid ... No, no, no we don't, no ... a sentence ... beginning of the National Curriculum about creating global citizens but it doesn't say what ... that's open to interpretation ... by each individual teacher ... the way that we've gone about it ... that's how we legitimise it, by thinking about what our self-beliefs are as a good group of people ...

T3: I know the head ... of Greenpeace ... the head of ActionAid ... their material (on Power Down) was based at (school name). The people who are supportive of my work are people like ActionAid, and (laughs) who else? ... the Cooperative ... Green Schools Initiative ... So I was on Breakfast Television .... Yes, ironically, the people I feel are most inspired by what is happening at the school are the teacher trainees.

T4: As a school we sat down and we reaffirmed our vision and we decided ... to take all of our global citizenry ... our international work and global citizenship and local citizenship ... our Business and Enterprise and put it together ... We called it our unique ethos.

Anomalies between government initiatives and assessment structures resulted in pragmatism or worse: for T3 Ofsted was 'a huge fear factor' with 'schools crippled by fear'. PD6 referred to education led 'not by visionaries' but risk-averse 'products of the past twenty years' and 'Ofsted as a political instrument' with 'most inspectors' unaware of its own Sustainable Development policy. Describing assessment as 'the big problem', AC1 regretted lost opportunities for developing political literacy, particularly in the substantial component of Social Work placements:

Now this is where the irony ... very limited criteria ... and the pressure to conformity is the greatest. Very often students who question and challenge things are seen as difficult ... things like the National Occupation Standards, very limited sense of capabilities ... very much a kind of a training model, so that's where you see the critical component most reduced.

T1: ... recently had Ofsted in and I don't think, although we told them what we were doing, I don't think they fully understood what a global citizen was ... I think we wondered if the Ofsted really actually understood that ... But they were happy with what we were doing, because we were getting results ... yes, because the children are very motivated ... Yes, we're satisfying Ofsted, so that's one good thing.

Unable to relate their work to ‘political’ developments, teachers’ professional potential is stifled. Despite a satisfied School Improvement Partner (T3), Local Authority and Ofsted validation (T4) remain personal transactional compromises:

T3: Well, if I’m really honest, I don’t know that many inspectors in Ofsted would really, almost understand what we’re doing ... I can sometimes speak to people and feel like I’m speaking a different language ... they’re just looking at Standards agenda ... They’re (Local Authority?) not either. I think because they’re just very unenlightened ... So what is this education system doing beyond getting children to jump through ...?

T4: ... at the risk of sounding maverick I would say I don’t care actually. To me it’s what, you know we do what we think is the right thing here ... I’ve always said to the staff here, “They (Ofsted) are our quality mark. They’re, they need to quality assure us for the public and for the government.

Meanwhile, politically legitimated by National Curriculum, T2’s spiral Citizenship syllabus confidently embodied Children’s Rights in Year 7, Human Rights in Year 8

... and then in Year 9 we focus specifically on Human Rights being broken within the UK through trafficking ... Now I’m quite passionate about the trafficking angle ‘cos it’s something that obviously does affect students in Yorkshire, recent cases ...

Using the critical canon to instigate (auto)biographic reflection, academics theorised biopolitical understanding: biographic narratives of Marx, Lenin, Gramsci and Freire nurtured sociological insight. Presenting critical theory as ‘all your legacy ... so you need to understand it’, AC1 asserted, ‘So I try to ride two horses. I’d definitely say I’ve got a political agenda’. As a ‘public intellectual’, AC2 similarly reconciled personal research, teaching and institutional funding. Critiquing tabloid media to problematise civic issues, an ethnic minority satellite channel raised his university’s



international profile to a global audience. AC4 delineated an emerging ‘concrete universal’, beyond ecological crisis, Arab wars and Greek unrest. AC3 demonstrated Critical Discourse Studies in praxis by contesting foundational concepts, ‘glocally’ relating post-graduates’ personal interests to wider issues, reviving a Social Sciences Centre, strategically naming and designing Public Sociology courses, and engaging in collaborative research with Greek academics and trade unionists.

Peripheral status prevents even those teacher educators engaged in ‘critical’ and ‘media’ literacy (PD6, TE1, TE3, TE4) from naming it ‘political’ or ‘policy critique’, thus delaying important cognition. Strained resources fracture theory from practice, short- from long-term goals, creating divisions which counter (w)holism. On the political-economy, believing ‘that development was beginning to drive education more than it should do’, TE1 said:

... to be honest, as far as the teaching side is concerned the opportunities are limited... through Professional Studies ... on how we understand Professional Knowledge ... I bring a Freirean perspective ... So I would say those are two areas where I umm directly address some of those things, and as part of that I’m critiquing the commodification of education as well.

Stirred by British complacency and the enormous mind shift required to challenge dominant linguistic imperialism, TE2, relying on tacit understanding, leaves systemic change unaddressed:

I would hope that it (ethics) comes up through the whole thing, that you can’t be neutral, that you may have a view that you think isn’t ideologically driven, but actually it *is*, and it’s trying to uncover where you’ve got your ideology from. No, I think that goes right through ... It’s more political, more ideologically driven, overtly geographical, awful lot of maps in it.

A profusion of global citizenship, global dimension, ESD, Social and Emotional Aspects of Learning and Literacy initiatives dismantles coherent leadership.

Describing a colleague educator who believes ‘none of this matters’, TE3 said:

What teachers are faced with is this kind of rush of different terms coming at them and they don’t know what they mean ... mind you I have worked with heads around this stuff, and if you’re a head who doesn’t know what to prioritise, the lack of joined up thinking or systemic thinking that goes on is quite unhelpful ... when each of those initiatives is claiming to be more important than the other it’s even harder. ... It’s a confusion, and that’s reflected in policy and practice at the top, always has been.

Recalling past activism, TE3 believed we are in a ‘different political era’, which necessitates caution. Discussing a video of a plantation strike in Latin America which she uses to show PGCE students that ‘concepts around justice and equality and power and inequality and inter-dependence and so on’ are ‘incredibly related’, TE3 said:

So how I deal with that is to say to them, ‘Watch this. What issues does it raise for you? What does it say about global citizenship to you? What does it say about the critical things we need to understand and how are you looking for examples of stuff to use with your kids which shows that power and politics and poverty and degradation are intimately linked?’

Even such relatively sharp awareness-raising strategies, however, risk remaining individual, speculative and disempowering, indicating no systemic route to change. Sympathy and consolation cannot enable young professionals to identify complex structures which hold systems in place within both disciplinary fields as well as in their ‘new’ field of education. Despite packing powerful references into MA course materials, and strong allegiance to constructivist theory, TE4 accepted that modules, studied in isolation, unrealistically depend on online fora to integrate global learning with disciplinary knowledge and understanding. Minimal professional preparation for ‘global education’, reduces and dilutes her face-to-face sessions:

five times a year, ... for whole days, so not very much, but they would discuss you know, they're all very busy teachers, so they preferred just to come and discuss on the day ... .

PD6's own insights into conflicting policy and budgetary decisions at regional and national levels find no place in courses for teachers struggling with school policy coherence. Unlike academics who used their freedom, discipline and critical theory to 'politicise' students, PD6 denied curricular status, had 'to come at it from a very practical thing' to 'get teachers thinking about issues of power and taking action and what is meaningful action, individual against collective and that sort of thing'.

... to have classes or schools and communities make a stand or whatever, and that if you want to make a difference, you know where does power, voice, etcetera lie but again there's a big gap between what the amount of time and space we have to do these things, and what we'd like to do, I think.

Policy implementation, denied theorised critique, leaves an impoverished concept of 'critical' pedagogy, unattractive to academe. At best managing to identify contested concepts (PD6), diluted global learning cannot be systemically integrated with disciplinary resources. Using government documents

... in general there's a sort of trying to get teachers to be critically aware of the mainstream education policy ... educators to become more critically aware of where they're speaking from, to try and create safe spaces for dialogue ... to feel comfortable with issues of dissensus.

Teachers also recounted an impressive range of topics and projects: mutual learning, developing empathy (T1); human rights, child soldiers, ethical consumerism in the textile industry (T2); food-growing, biodiversity, energy, environment (T3); social and business enterprise (T4).

Authorised by political remit of National Curriculum, T2's 'activism' is exceptionally released and legitimised. Having chosen Citizenship for its 'actual impact', since

‘everybody is a citizen’, T2 experiences no constraint on vocalising political efficacy beyond her own previously acknowledged, inadequate theoretical foundations. Admitting that like other more experienced Citizenship teachers she needs to dedicate more time to the global, her disciplinary ‘engagement’, ‘agency’ and global ‘agenda’ are aligned. T2’s Citizenship students who are ‘more actively involved in the world around them ... keen to get their voices heard’ contribute to government e-petitions, one writing a two-page letter to the Prime Minister. Coherently integrating documents, websites and organisations, calling on authorities to include Human trafficking in the National Curriculum, writing to MPs to influence legislation, lobbying even celebrities and being ‘trended’ in social media to prove relevance and efficacy, equally ‘sanctioned’ students ‘infect’ younger grades with their passions.

Other teachers responding to ‘political-economy’, however, confirmed TE3’s assertion of confused professionals. T1 and T3 used the youth of their students to justify a distancing from the political, explaining reluctance as ‘You tend to shy away from being political’ (T1). Driven by conviction, empathically exploring power through migration stories, T1 is obliged to deliver a Freirean ‘banking education’, stressing, ‘probably the way you can influence it is by ... empowering them to think ... *in the future* they will be able to make a change’.

Despite fulsome narratives and an overwhelming abundance of successful projects, energetic ethical purpose and passionate leadership, teacher interviews reflected inchoate understanding of the ‘political-economy’; professionals underestimating their labours effectively rein coherent ‘glocal’ ambition. Both headteachers initially avoided the question about systemic or structural addressing of the political-economy or cultural politics.

T3: I’m just trying to work out the journey a bit more.

T4: I’m sorry I’ve got a blind disregard for your questions.

Motivated by the ‘huge amount of blindness in our world’, ‘where ESD is not seen as important’, dramatic economic savings in ‘energy’ spur T3 to focus on ‘food’. Although acclaimed school projects evidenced commendable leadership, it was

difficult for these headteachers to turn their evaluative gaze on their own global political-economic positioning. Focused on ethical justification T4, describing the extension of business to social enterprise as a ‘very powerful motivator in the curriculum ... and the moral purpose for me was global citizenship ... very much a driver within me’, continued ‘I call it putting your marker in the sand’. Personally attuned to ecology, T3 recalled pupil resistance to plastic packaging: ‘... it’s not always easy to make it that political, but certainly I would want the older children ... *ultimately* to believe that they can change it’.

Politically-correct discourse leaves notions of ‘active’ citizenship and ‘activism’ unexplored and can consequently delay political literacy for oneself and colleagues. Headteachers interviewed described their outcomes as ‘very much round people and environment’ (T3), ‘social enterprise’ and ‘phenomenal amount of charity work’(T4). Asked more specifically about injustice, unequal power relations and exploitation, T4 cited individual incidents involving name-calling and rudeness to a celebrity, credentialing a moral frame. Relegating political literacy to isolated weekly lessons distances systemic purpose. T4’s caricature of indoctrination contradicts PN3’s evidence that teachers are ‘less worried about it now’:

T4: Yes, we deal with that through our Citizenship lessons, so we will look at the impact of bigger business on countries, multi-national companies ... through our Assembly programmes and so on. But we have to be quite careful and sometimes it’s about juxtaposing things, you know because it’s not about indoctrinating children ... That’s not right regardless of whether you passionately believe you’re right or not, I mean you know very very right-wing people will think they’re right ... because, you know, issues of humanity. Indoctrination is regardless.

Supporting demonstrations, campaigning on behalf of prisoners of conscience, critiquing policy and liaising with HE on validation of Citizenship Studies, PN3’s explanation of public misunderstandings reiterates a questionable, unhelpful neutrality:

Yes, I think they associate political with party politics ... that is a tension we've definitely come across: a lot of teachers being nervous to use our materials because they're too political ... we point out to them that actually Human Rights in themselves are not political, they are things that have been accepted universally, globally ...

Headteachers, keen to demonstrate objectivity and negotiated leadership, seem unaware that, irrespective of 'textual' inspirations and eloquent justifications, the 'policies' they implement, to various degrees of success dependent on their status, *constitute* political acts.

T3: that all happens because of uh, uh, basically making people in a very nice way do what I wanted them to do, to to, not because it's about my ego, but actually because it's the right thing to do. Umm so it's a very strong message of this is a vision, this is the reality of the vision, this is what we do, soooo, ... it's not about sort of telling others what to do.

T4: So it's not dictatorial, it's not the missionary zeal that some global educators have, it's not a sense of this is right and this is wrong, but this is the state of things, this is how you can enable the world to be the better place we all want it to be. Go ahead children and do it ...

While teachers, apart from T2 teaching Citizenship, were unable to name and address the 'political-economy', leaving systems unchallenged, early Marxist (PN1, PN2) or Freirean framing (PN5) fostered political coherence for practitioners. INGO departmental structures, locating education teams within access of political scientists and legal expertise, generated frank negotiation of values: 'where the fund-raising team might go we want to use these 'cos we know they work' (PN1). PN5 recalled twenty-two years of NGO experience, learning 'that Freire's ideas were incredibly easily distorted and co-opted':

... doing the work around IMF ... macro-economic policies ... inflation targets ... public sector wage caps ... I thought 'I've finally managed to understand the big picture' ... now I find that's ... important stuff ... but

actually tax really is ... the big crunch issue ... and it comes right the way back to education ... the biggest item on the government expenditure ...

NGO project vehicles – ‘What does globalisation mean to a banana grower in Africa?’ (PD4) or ‘a rubber-tapper in Brazil’ (PN3) – are aimed at pupils. Neither curriculum nor pedagogy are geared to professional development; the purpose is not substantiating evidence or sustained argument on macro-economics, corporate power or structural change. On policy critique for teachers, PN3 explained, ‘that’s not so much our education work’. Asked if policy and rationale were ever conveyed to teachers, PN1 said:

I don’t think it’s explicit, saying these are the ideals or positions, when I say ‘never’ who knows may be we could, may be that would be a good way to make them more aware. Because I’m certainly conscious that teachers that I talk with ... perhaps aren’t as cognisant of the issue ...

Avoidance of discourses of bio-power, democracy and ‘political’ literacy, dependence on partial, ‘party political’ contingency (all ACs, PN3, TE1, TE3) and insufficient funding for qualification (PD4, PD6) threaten CGE. Interviews revealed inhibited identification of the legal, financial or commercial power within disciplines, necessary to addressing complex, controversial global phenomena. Teacher educators required to reconstruct the political-economy of specialist disciplines, relating discourses of agency, engagement and human rights to legitimacy, policy and disciplinary power can ill afford positions of neutrality which retard professional development.

An unwritten culture of silence which avoids political education discourages confident articulation from personally transformative through transactional professionalism to systemic transformation. It leaves committed educators ‘having said values really important, very very important’, ‘continually reaching a synthesis’ (T4), still unwilling to express a ‘political’ mission beyond organisational, local and European social enterprise. As head of a Church school writing to the minister, T3 does not see his vocation as ‘political’. Implementing a values curriculum ‘not

because it's about my ego' but because of the need to 'walk your talk, really really well', to 'stand and deliver truth', he proclaims:

To be honest with you I don't really care what Ofsted come in and say about my school, I know that it is, it's actually about truth ... it's about searching for truth. So we as an education professional we need to know what we believe and why we believe it, and then we need to stand up and deliver it.

Underlining marginalised provision, uncertain policy, minimal funding and the need to draw on disciplinary investment, PD4's compromise highlights a positioning which in fact demands strategic confrontation:

We're looking for ways they can deliver the global dimension through what they already do ... And also we realise that global education ... is a small part currently of what teachers do.

Section 6.3, Cognitive Coherence, has revealed significant inconsistencies in professional development. At universities, despite instrumentalist criteria in student practicum and the low academic capacity and expectations of their students, passionate 'in-formed' academics, conscious of the macro- politico-economic 'game', manoeuvre curriculum and research funds to enable professional praxis. Although policy and education teams (PN1, PN2, PN3 and PN5), just desks away from political and legal expertise, constitute a resource for incorporating important politico-economic literacy into teacher education, fostering such political holism is currently beyond NGO capacity (PN1, PN3).

Meanwhile, teacher educators, aware of the political-economy of GE, intimidated by past experience (TE3), content to leave values implicit (TE2) or restricted by opportunity (TE1), time and access (TE4, PD4, PD6) render inconsistent praxis, unable to offer teachers a global agenda which translates awareness into active political empowerment. Bio-power distant from the realpolitik risks obfuscating legitimacy and justification, leaving professionals strong on ethics and morality, but unable to articulate or address the political-economy towards systemic, structural



change. Masked discourses deny teachers systemic disciplinary understanding; for professionals committed to (w)holistic global learning this constitutes an alienation and distortion of political self.

#### **6.4 Instruments: Texts, Tools, Toys, Technologies**

This section analyses the responses of the interviewees to the third set of interview questions (see Figure 4.1), namely:

- 3.1 What media, multi-modal tools / voices convert you / your students, from consumers to producers of systemic change?
- 3.2 Which conceptual frameworks and contradictory ‘texts’ do you use to develop critical literacies?
- 3.3 List 6-8 items for a personal portfolio which represents critical practice you are proud of.

Section 6.3 highlighted the hiatus between teachers’ personal social, moral and ethical fervour and political-economic focus within disciplinary fields. Unable to identify and name glocal links from legitimacy to political justice for all, teacher educators revealed disjunctures in bio-power and loss of conviction in professional practice. Section 6.4 distinguishes emancipatory critical literacy from discursual competences capable of politically efficacious transformations. The absence of digital literacy, analytical frameworks, social media and theorised multi-modal praxis constitute lacunae in professional development.

Avoiding ‘empiricist / idealist ideologies, which prevent Science’, AC4’s Critical Realist stance resisted the speculative. ‘(T)he whole notion of non-duality’ is ‘to break down the dichotomy between the spiritual and the material’. AC4’s ‘doing philosophy so we get better human beings’ allows an emergent identity which combines psychological coherence with socio-communicative competence. Citing Fairclough and Freire, AC4 claimed that learning disciplinary languages without a critical framework risks

... forget(ing) all about causality ... you can't bracket out causality ...  
 You have to bring in the social fabric ... as teachers, even if we can't  
 change them. We have to be part of the movement ... that's why an  
 analysis of discourse on its own is not enough.

On conceptual frames, interviewees cited post-colonial (AC2, TE1, PD4), Marxist (PN1, PN2, AC1, AC2, AC3, AC4), feminist (AC1, AC3), post-modernist (PN5), queer (AC3, AC1) and complexity (TE1) perspectives. Apart from an intercultural frame (TE1), and specific linguistic strategies (AC2), there was no mention of discourse analytical tools which would allow a citizen to discriminate then select for herself from the range of ideologies. Frequent references to Frame Theory (PN1, PN2, PN3, PD6) indicated pertinent INGO training.

Specifying political-economic macro-objectives, academics engendered critical praxis. Believing 'it's very important that students read in the original language' (AC1), personalising carefully selected passages from Marx, Weber, Durkheim, Kant, Habermas, Foucault, Bourdieu and Baudrillard, AC2 and AC3 occasionally even allocated students turns in reading translated extracts aloud! Asked how undergraduates respond to critical theory:

AC2: I think anybody can cope with any text given the right opportunity and circumstance. This is my fundamental philosophical view, but because of symbolic violence people become disempowered.

'Public intellectuals' enabled students 'to name their own magical, naïve and critical consciousness', perceiving investment as necessary 'intellectual labour' (AC2). Using Dictionary.com, Google, Wikipedia and the tabloid press to informally 'kind of wean them onto it (theory)', AC2 got 'students thinking about what we're going to be doing in between the sessions, in ways that're almost sublime, in ways that it doesn't seem to be homework, it's kind of natural learning'. Raising self-esteem, 'students ... predominantly of working class backgrounds' examining government policies, pursued CR's 'concrete utopianism':

AC1: ... shift(ed) the discussion from an individual matter to the social ... to validate the student's experience ... Until they concretely discover ... their own consciousness, they nearly always express fatalistic attitudes ... I get them to put it in their own words and give an example. Because I think this is part of the critical pedagogy.

Academics (AC1, AC2) requiring students through critical autobiographic journal-writing, 'to consider the way in which sociological theories of identity have displaced their prior understandings of their identities, because for many of them they've assumed their identities as unique to them and not socially shaped' (AC3), converted personal to political literacy. Perceiving her undergraduates too 'incredibly disadvantaged' to 'understand the subtleties of documents', AC3 avoided policy critique. Private troubles like personal debt, albeit 'not unique', 'located in a much wider context than they ever imagined', meant they 'see the issues they want to study' systemically. A progressive technoliterate activism began with exhibitions of 'amazing' Human Rights posters, YouTube clips, and podcasts prepared 'when students know their assessed work is not going to be just filed away in some dusty cabinet and read by the tutor, but because it's going to be seen by more people' (AC2).

AC2's critical ontology incorporated heteroglossic perspectives, dialogicity and intertextuality, converting receptive critical literacy to political efficacy:

Learn how to use the semicolon it will liberate you ... So we get them to think about first, second, third person why is this different, and why you might use these devices. Really crucial! We get them to do reflective writing and also to theorise ... involves moving between the first person and third person ... quite challenging ... Another thing ... to realise ... Referencing is as much an ontological question as it is a technical one ...

INGO practitioners also personalised learning, sustaining PN1's assertion that 'the problems which global learning generally has is that it starts with the global'. Animated pictures and human stories extend concepts of Conflict, Social Justice and Interdependence, highlighting agency and change, relating individual interests to

academic contexts. Powerful intercultural images, videos and guest speakers from developing countries ‘speak for themselves, that’s what makes the difference’ (PD4). Discipline-based componential analysis of personal clothing, food, jewellery, cars or gadgets instigates emotive material, sensorial modal literacy. Identifying global sources and processes provides deeper insights into competitive/predatory/mutual inter-dependencies, production and trade legislation. Related to intimately-valued objects such as students’ mobiles such analyses can generate multi-modal critical literacies.

PD4: If you have a charcoal cooker from Zambia, you can talk about the implications of cooking on charcoal and load shedding of electricity, the hydro-electric power that generates electricity to send abroad, not for use in Zambia ... use the items to illustrate ... look in depth at development ... that’s really, really valuable.

‘Counteracting stereotypes’ (AC3, TE1, PN1), spatio-temporal modal literacies differentiate technical trade from misplaced development aid or self-referential ‘charity’. Critically ‘mediating’ inappropriate technologies and texts (PD6), educators altered students’ perceptions. A washing machine ‘gifted’ to an old people’s home in a developing country seemingly lying unused can be traced to low water pressure or lack of electricity, rather than neglect: ‘what we might see as failure is not necessarily so’ (PD4). Fairtrade as civil society ‘text’ for critical research, representing ‘an unequal playing field’ (PD4), extended beyond ‘ready-made solutions’ (TE1, TE3) to contradictory trade justice issues, potentially spells political literacy.

Embodying fundamental CR tenets of emergent reality or larger totalities, PN3’s organisation highlighted *absences*:

... it’s more the lack of systems and structures ... for example when we look at the arms trade treaty ... there’s a treaty that controls the trade in virtually everything, bananas, shoes, God knows what else, but there’s no treaty that controls the trade in guns, so you know we’ll point that out.

PN5's INGO offers an Education Financing Toolkit for building effective national educational coalitions to fund Basic Education. Their adult-learning programme, Reflect, uses personal and communal interests around health and education to analyse politico-economic relations in rural societies. Appropriate in low-tech contexts, debating develops analogies, crossing oracy-literacy-numeracy borders (AC2, PD4). Currently used by over 350 organisations in sixty countries, pre-literacy tools flexibly deploy symbols, graphics, matrices, pie-charts, algorithms, calendars, bodymaps, graphs, and Venn-, river- and tree-diagrams to represent, discuss and analyse resources around social practices. Instigated by Robert Chambers, Participatory Rural Appraisal methods bypass formal writing, drawing (w)holistically on Gardner's multiple intelligences. ActionAid's integrative methodology, currently used by about 500 different organisations around the world, 'has won 5 UN literacy prizes in the last 10 years. It's widely picked up as an effective approach to transforming literacy practice' (PN5). Sustaining this Freirean rationale, PN5 continued:

All Education is political, no education is neutral ... you can't treat illiteracy as just sort of one of the manifestations of injustice ... in isolation ... you need to link ... learning to read the word with ... learning to read the world, confronting ... fundamental contradictions in people's lives and enabling people to develop their own critical analysis and advance their understanding through dialogue. So Freire is very much the reference point for everything that I've done subsequently.

Challenging negative images, PN1, PN2 and PD6 assist some schools in holistic learning around Millennium Development Goals using forum theatre, media productions, signed petitions and protest marches to convey a cross-curricular global dimension. Imaginations hacked by education, campaigning and fundraising distinctions, INGOs are further constrained by difficulties of access. Resources finally aimed at school children, leave teachers' own multi-modal literacies untheorised: 'it's a question of capacity really... we recommend you bring in other sources, you know to try and get the debate' (PN3).

While T1's school website and Eco-Council allow pupils engagement, curriculum resources provided digitally do not target critical citizenship. Empathic cross-

disciplinary multi-modal literacy through role-play, drama, story, ‘hot-seating’, guest speakers, school trips and emailing local MPs about rainforests, proves professionally satisfying and gained Ofsted approval:

T1: ... we try to balance ... saying yes, these people may not have some materialistic possessions, but there's family values ... they believe in the same things ... We work quite thematically, cross-curricular ... have Literacy ... build into Geography, then ... History ... But by always doing our literacy ... can justify ... get our literacy results ... get children reading texts ... also use those texts to look deeply at the issues.

Unsupported by theory or professional critical literacy training, T1 found progress within her school cluster contingent and uncertain:

T1: I think it's whether or not the teachers actually umm (2) fully understand and fully believe it's important work. Umm because obviously in primary schools and all schools are very much driven by results ... you can do it through children's voice. I don't think the children are necessarily taken seriously though ... I don't think schools can particularly get political, I don't think we're in that position.

Treating literacy as autonomous neutralises transformational efficacy. Supporting ‘a reputation for dealing with global citizenship issues’ headteacher T4, using her position of authority, introduced World Literacy classes, an innovative addition that Ofsted ‘were very positive about’. T4's staff married critical thinking to SEAL policy using conceptual frameworks such as de Bono's hats, Hyerl's thinking skills and Philosophy for Children. Adopting a Finnish model, a Comenius More Inclusion Less Exclusion (MILE) project, maintaining ‘linguistic passports’ for migrant students, enrolls them in Language, Arts and Craft classes prior to the more linguistically-saturated core syllabus (T4). Unfortunately, establishing such curricular policy coherence frequently requires and is delegated to ‘imported’ experts (PD6).

INGO Education and Campaign teams use acronyms like FRED for Freedom, Respect, Equality and Dignity (PN3). A Learn/Think/Act methodology (PN2) and

PLING strategies sequence materials from Personal, Local, Individual, National to Global, tested against KUVAS criteria of Knowledge, Understanding, Values, Attitudes and Skills (PN1). Governed by INGO policy, teaching materials treating natural and mineral resources, debt and drugs, gems and arms trade (PN1) develop political literacy. Collaboratively prepared with and tested on teachers, INGO multi-modal resources address National Curriculum objectives in History, Citizenship, Mathematics and Music (PN3), incorporating global issues of injustice, unequal power and conflict. Relevant, cross-disciplinary research positions students and contextualises skills, justifying legitimacy, accountability and verification:

PN1: ... references both the EU subsidy on biofuels and ... what the global subsidies on biofuels are ... shifts in land use, so that's linking to ... market-based philosophy, the ideology ... also links to the Tijuana Declaration ... 190 organisations signed up to say land-grabbing is an issue, globally we need to address that, so I think it does try ...

Reluctance to address discourse itself as contested terrain maintains the status quo at TE4's university: 'others were doing their disciplinary learning ... you know the scientists would be finding out a lot on cross-curricular issues within the scientific context but not about the social context as well'. My own attempt to apply the term 'Big Society' to AC3's public-spirited fight for a Sociology Centre and Public University was fiercely resisted by a dialogically opposed positioning which reinforces dichotomy:

I would refute that completely (ME: Really?) The Big Society builds upon Left ideas ... But I would never call this the Big Society. I would not call this the Big Society. The Big Society is a sham. It's a sham. It's a big lie and the point of that lie is ... No, because we do not want to. No, because the language itself entraps you ... which we're all captured by the neoliberalising discourses ... we're trying to build an alternative parallel HE system, built on profoundly different principles which shows the hollowness of the current system.

PN3's own reasoning reflects publicly-held assumptions and divisive disciplinary rationale which inhibit political literacy. Narrowed definitions treat politics as a discrete subject, 'language' as 'foreign languages' (Spanish) and English as the curriculum location for Development, Social Justice and Media:

We don't tend to do Politics because we're looking at National Curriculum subjects ... whereas Politics would then be at AS level or A level. The reason this one (resource pack) came about was because the issue around Human Rights in the UK. The media plays such an important role in it, so it was obvious that the lesson would look at that, and the way the media plays a role in that, so that's why the English came into it.

Such assumptions challenge how and when young teachers are expected to develop a balanced enactment of disciplinary purposes and wider political identity. Two years into her career, commitment instigated by the Citizenship Teachers' Handbook, T2 spurs students to a partial political literacy. Lack of a conceptual framework, reliance on 'no particular theorists', however, yields technicist devices for text structuring – PE (point plus evidence) and FAY (For, Against, and Your opinion). PN5 may well have been describing the current functionalist literacy education in England:

... how Reflect processes can be co-opted, much like the distortion of Freire's ideas by organisations not really committed to a process of transformation ... stripping it of the transformatory element, just wanting to use it in a more routinized way, thinking that there's some element magically technical about it, where it's not a technical thing, it's about being part of a political process.

Despite headteacher T3's spiral Values syllabus, timetabled Reflection slots, energy-saving design, apple-orchard, food-growing, termly Design-for-Change class-projects and Antarctic expeditions all dedicated to environmental harmony and well-being, incoherent distinctions of autonomy, critical oracy, and political literacy distort his professional mission:



T3: ... it's still, you know, all about SATs results ... how do we find the balance between ... literate, numerate, articulate, but ... to grow up to be good people ... I mean some of our less able young people academically are extremely talented in other areas, so we do literally say 'Sorry we're not going to give you opportunities there because we're just going to bang on in the core areas?' ... for me that's a, what do you call it, not a child protection issue but an abuse issue, it verges on being an abuse issue ...

Working with teachers, PD4's 'glocal' lens related even 'obscure', 'completely local' personal interests, such as cycling to school, to critiques of transport, peak fuel and development. Imagining a post-colonial rationale she might adopt, she hypothetically linked disciplinary to professional concerns:

Teachers teach particular subjects because they have a passion for it, so you try and tap into that passion ... then they're hooked ... if I was working with teachers on Social Justice, we may go in looking at education ... pros and cons ... say a girl child ... into the different models of development ... relating that to education in partnership countries.

Projects which relate technoliterate activism to civic society create a psychologically-sound Deweyan heuristic for action research. Practicums culminating in slide shows and submissions for funding for a Mother and Toddler Group's website alongside theoretical commentaries (AC3), like teachers orchestrating cross-curricular audits, on behalf of community (PD6), locate (re-)search alongside civil society. Research and analysis can 'flip the terms of the debate', involve the media and shift the burden of proof (PN5). Instancing holism which enabled headgirl Emma Woods, the Yorkshire GCE activist, to address Foreign Secretary William Hague when he visited Bedales school, PN2 defended campaigning:

Mass public engagement creates and mandates space for research ...  
While some write policy, others are needed to understand and apply it ...  
Our work creates the space and legitimacy for David Archer

(ActionAid) and Julia Modern (All-Party Parliamentary Group on Global Citizenship Education) to work in.

An impoverished understanding of literacy leaves teacher educators and teachers vulnerable to contingent pendulum policy swings:

TE4: I heard from a local Advisor recently that ESDGC is taking a back seat at the moment, because ... there's so much interest in literacy again. I know there's no reason for that to happen; if you know how to do literacy, you can bring it all in, but ... in the school field you've got different priorities like the outcomes of international surveys ... so suddenly the great push back to literacy again and everything else gets ditched. I think there's a danger in that.

TE2 saw 'criticality', as 'the whole purpose of education'. Suggesting, 'It's not just something you'll accomplish through one module, but it's certainly something that I would see is at the heart of what we're trying to do', she accepted undergraduates might yet pass despite producing merely descriptive answers. Personally resisting a narrow linguistic imperialism, her multimodal critique is professionally constrained:

... doing the recordings, we've been out there ... interviewing people ... decentring it from the UK ... There's a slight tension around that ... *we* feel we need to teach them that because that's part of how *meanings* are made, but it takes you away from the focus on English ... we're *straining* all the time to make sure it's not just *Language* we're talking about but it's *also English*, so that, that can be a tension ... multimodally too like what we've done ... asked *students* to take photographs ....

Limited by time and access to PGCE students, TE1, TE4 and PD6 use government documents or articles for comparison of contradictory discourses. Conceptual frames like the Compass Rose identify (N)atural resources, (S)ocial Relationships, (E)conomic benefits and (W)ho has decisive power and game-chains of Consequences develop relational understandings of causality, supported by methodology websites 'Through Other Eyes' and 'Open Spaces for Development Education' (TE1, PD4,

PD6). DEC's currently offer teachers with Qualified Teacher Status a 6-hour Global Teacher Award, encouraging a reflective critical look at key contested concepts. Endorsed by Oxfam and Think Global, this useful initial awareness-raising would require considerable theoretical development to arrive at systemic instruments of research or policy critique.

PD6: I think the main point is the need to engage with a variety of perspectives and to think about where you're coming from and where you stand in your, you know, your own values and beliefs when engaged with a variety of perspectives ... I ran a session on critical literacy at the DEC conference last year; some people found it fascinating and some people wondered why this was being included in the first place.

Interviews revealed distinct gaps between ubiquitous interactive technologies capable of merging professional expertise and actual online participation, formal with informal development. While academics supplemented theory through empowering media – David Starkey on Whites Becoming Black (AC1), Chomsky and Foucault on Social Justice (AC2), and Judith Butler and Queer Theory (AC3) – teacher educators used satirical media to stimulate critical discussion (TE1, TE3). Strategic 'critical assessment', demanded reflective evaluation and justification, for instance of 'the best five postings'. AC1, AC2 and AC3 forced 'performative shows' towards dialogic critique, communication skills and sustained argument.

Although networking and social media extend personal political efficacy (AC2, TE1), ethical issues (PD6) and reluctance 'to use Facebook with students until they've qualified' (TE1) deter. T2 involves colleagues in ICT, Geography, Science and Religious Education in an Ofsted audit and combines Asdan Citizenship with Additional English short-courses for a portfolio equivalent to a half-GCSE. Collaborating with IT to teach internet security, she equips students to campaign through websites, YouTube videos, Blackberry messages and Facebook groups, even encouraging celebrities to trade things through Twitter! The school's Debating Society, Trash-and-Fashion show, guest visits by MP and MEP, and the Catholic Volunteer network (T2) sustain active accountability.

TE4's four online MA modules for teacher education provide a rich compendium of classroom activities for different age groups, supplemented by a developing critical narrative. Despite an abundance of resources however, even committed teachers, pressed for time (TE3, PD6), rely on peer recommendations (T1, T2). Dominant readings of 'doing literacy' (TE4) diminish the likelihood of action research for collective transformational purposes. Teacher Education for Equity and Sustainability (TEESnet), an online network of 300 Initial Teacher educators, 70 Teacher Education providers, 42 NGOs and 10 national educational bodies, has held an annual conference and published papers for the past five years. The 'lost impetus' of a few letters sent to MPs following Hilary Benn's address to the 2011 conference and the difficulty of maintaining poorly-funded work, as numbers continue to fall (TE3), portray the bleak reality of online engagement:

PD6: They're invited to (contribute) on the Seal Global, but nobody ever does ... unless they are signed up to do an online learning course, it doesn't seem that very often they do ... probably some of us are not as media savvy as we could be, you know we don't tweet, we don't ... (TEESnet?) Yes, interactive, but again people aren't interacting very much (laughs).

While pressures of time (AC1) and fear of appearing 'stupid' (AC2) reduce even Moodle communities of around 800 students, to 20% voluntary online participation, INGO mailing lists of around 6,000 teachers (PN3) represent an unexplored resource for online research which might underpin policy decisions:

PN3: I think it would be helpful if universities could conduct research which we needed (laughs) ... we have quite a need for research ... like to what extent are teachers engaged in Human Rights education at all, do they even know what it is, what percentage of schools actually do any ... it's a very difficult thing for us to find out ... Also we constantly need people to do work on impact assessment ...

Although young people use Skype 'a lot anyway and education should be guiding it', fears about security mean 'the education that they have is really quite devoid from the

social networking scene that they have ... I think that a lot of teachers are in that sense a hindrance to realising young people's potential' (T3). Yet media literacy is an essential tool in critical education, vital to discerning, discriminating coalitions (PN5). T4 was the only interviewee who deployed the media 'proactively', engaging a 'publicist' to help with 'marketing' the school's social enterprise activities. Even well-intentioned teachers who rely on NGO materials to convey shared values, 'fall(ing) straight into the typical charity traps, and that's not how we would have done it, so there is definitely a challenge there and a risk'. Seeing 'massive' interdisciplinary educational value in critical media analytical tools, PN1 said:

I think critical literacy is a key skill which we want to promote, and that requires ... not just the tools ... but also the materials ... and we could support that. Yeah, that's certainly something that's important ... definitely scope for it (repeated) ... definitely something we'd like to do ... OK, even though I'm a Science teacher, I might not be interested in a certain global issue that you're talking about but I do see that it's important for my kids to be able to break down texts and understand meanings and the agenda within, etcetera.

Practitioners (PN2) and teacher educators (PD4, PD6) frequently mentioned teachers' absent political literacy. INGO visions of blogs, Twitter and co-production, enabling exchange, personalised advice, online CPD 'so we can be slightly more sure that they're going to use it in ways not just as we want, but that are good for global learning' (PN1) are curtailed by capacity. Describing signing off procedures, and legal controls around politically sensitive material (PN2), practitioners admitted critical political insights are not shared with teachers,

PN1: I don't think it's explicit, saying these are the ideals or positions ... Would be an interesting resource to create but ... (tailed off).

PN5: We're not going to be able to get teachers in UK schools to expose – we have to be careful in the material we print for use in schools, about naming particular corporations avoiding tax, 'cos that's going to get a

reaction, but we can lay out the sort of injustice of the system, hopefully ... there's a hell of a lot more to do, there's a lot more to do.

Reflective portfolios challenged 'polite' academic conventions of objectivity. Crossing personal/professional/political footings, 'portfolio' witnessed the generative power of 'human instruments' Amartya Sen, Jonathan Porritt, Tony Juniper, Laurie Taylor, Ted Wragg and Sir Jim Rose. Multi-modal lists of up to eight artefacts included students' podcasts, posters (AC1, AC2), public lectures, debates with academic opponents (AC3, AC4), international conferences (TE1, TE3, TE4), global course design (TE2), 'transformative' cross-cultural projects (TE4, PD6), publications (TE1, TE2, TE3, TE4, PN1, PN5), 'rigorously argued' research (AC1, AC2) and 'non-extractive' classroom materials (PN1). Further 'embodied' modalities were securing funding (TE1, PD6), online professional networks (PN3, TE3), School awards (T2, T3), committee positions (T2, TE3) study tours, CPD fora (T1, T2), travel (T3, TE3, PD6), exhibitions (AC2, T1) and highly-prized peer approval (TE1, PN1).

Impact was measured by personal coherence, professional risk, political efficacy and an evolving discourse:

TE1: ... so in other words I've got to a point in my own thinking where I'm beginning to be much clearer how I think those things all intersect.

TE3: I really feel quite proud 'cos we did push the limits ... early curriculum work ... which was done under the Thatcher regime ... really trying to raise some big questions ... against a hostile background ... My work in Newham around cultural harmony ... including training kids in research methods.

PN2: I'm really proud ... project on maternal health ... start to finish, with Mothers' Union and Women's Alliance ... Girls' Education in Afghanistan ... took it to Downing Street, a Minister ... thought he was just going to pat pupils on the head, but the presentations they'd planned, put him on the spot ... five minutes with this group of 13-yr

olds was like watching that transformation. I want those moments ...

That's what keeps me going, the levelling of the power structure.

TE2: ... hopefully that will help move the discourse along ...

importance of decentring from the Anglophone ... our courses are so big

... draw so many people ... can actually influence the trajectory of the

discipline.

Imaginary portfolios were supported by INGO school projects, academic modules, journal articles and invitations, which I accepted, to participate in lectures and meetings. T1 and T2 reported publications of articles related to subject associations, confirming the value of a disciplinary knowledge base to support global learning. Although two interviewees (AC3, TE1) offered articles which included their students' comments, an absence of actual students' work as evidence of professional self-evaluation may reflect cautious risk aversion. While British and Hungarian teachers involve students in assessment design (T4) and Liverpool Hope University's Wider Perspectives degree incorporates community service (PD4), there was little mention (TE1) of international, multi-stakeholder, or multi-sector research.

Section 6.4 has demonstrated academics and practitioners using critical pedagogy and technology to extend political literacy, accountability and vocation. Conceptual frames, personal possessions and communal products engage and expand multiple intelligences. Multi-modal literacies discriminate sensorial, symbolic, material and spatio-temporal global relationships, products and processes. Contextualised disciplinary education shifts personal critical understandings of power to political-economic literacies.

Resource capacity constrains practitioners from contributing directly, yet both practitioners and teacher educators point to teachers' inadequate political literacy. A number of factors indicate it is unlikely that reflexive action research will produce systematic instruments for social justice: the danger that 'ESDGC is taking a back-seat' because educators don't 'know how to do literacy' (T3, TE4); reluctance to contest literacies through public media (AC3); and the poor uptake of powerful technologies (TE3, TE4, PD6). Current global learning resources and structures,

aimed at awareness-raising for a small minority of teachers, create pockets of personalised critical awareness (TE1, TE3, PD6) rather than discipline-based, multi-modal, media-ted political literacy.

### 6.5 Communities of Practice and/or Praxis

This section analyses the responses of the interviewees to the fourth set of interview questions (see Figure 4.1), namely:

- 4.1 Describe your most powerful COP / COPx which has effected policy or systemic change.
- 4.2 (How) does your COP work with other COPs to combine theory with practice; link academe with NGO; extend power from campus to community or transform individual to societal change?
- 4.3 Give examples of inter-institution / -discipline / -cultural / -national innovative coalitions bridging conflicts and tensions.

Although most interviewees identified their place of work as their most powerful or potentially most powerful COP, generally teachers and NGO/DEC practitioners expressed positive affiliations, teacher educators' allegiances varied from appreciative to highly critical, while academics were most critical of their immediate communities. Descriptions of COPs, were laced with complaints of neoliberalist ethos (AC1, AC2, AC3, AC4, TE1, TE4), instrumentalist curricula (AC2, TE2), unnecessary administrative burdens (AC1, AC4), validation procedures unrelated to teaching (AC1, AC3), and a preoccupation with National Student Survey measurements (AC1, TE1).

Adopting a critical realist discourse strategy, academics identified inconsistencies in institutional charter. AC2 interpreted his role at 'university' as commitment to universal values, allowing:

... people from different traditions to *grow* together, not to create some *uniformity* but simply to add to the kaleidoscope of existence ... Coming



from a British university which has in their mission statement the word 'global' is helpful.

AC4: (Organisation name) has a very good mission statement, but you know there's a huge gap between that and the reality ... the statement may be the ideal and what has to go is the implicit, hidden mission, which could be to make more money, or to attract students at any cost.

AC2 used his university's 'global' claims and the multi-ethnic traditions of an international student population for 'a curriculum that's not Eurocentric'. It's a marketing tool but it also opens the possibility of imagining what it means to be called 'global'. 'Overtly creating a connection' between disciplinary, ethnic and professional International Federation of Social Workers identity through satellite broadcasting, he developed community voice:

... programme I do is more about politics and ethics, current affairs ... an extension of the podcasting ... it's very bilingual ... all kinds of languages. I've been to Italy and Germany and France, and we're planning to go to Africa ... This is a global diaspora so I often get emails from people in Canada and the States ... We interview people, have debates on topical conflicts in Libya or wherever.

Although involved in an ESRC project across institutions, AC2 reported:

within my university, it's very much about building alliances with individual lecturers ... by and large you're quite individualised because of the ... modular system. We have our course groups, away days and discussions, but increasingly ... there is an instrumentalisation of curriculum so you're always fighting against that.

Other academics portrayed a principled infidelity to a functional ethos and university administrators they could not identify with. Describing a past COP where he had 'felt appreciated' and 'able to excel', within 'strong community bonds' and 'very caring

people', AC1 believed his current university authorities were indifferent; that he was 'left to (my) own devices ... as long as we meet their criteria':

No one in the University is either disinterested or interested. If it leads to publications that they can put into their bean counting ... It has no influence on them as far as they are concerned ... if they saw what I was doing they'd probably try and stop it. It's a freedom by default. I have to do it by hook or by crook.

Having reluctantly revealed her radical political stance at her Inaugural lecture, AC3 was surprised by the apparent support of her intellectually 'fairly clueless' Executive Dean, whom she described as:

... an Asda manager ... an employment lawyer ... employed to help cut jobs ... married to a man who is part of the Academies Movement ... Her Inaugural was about privatising education and my argument is the anti-thesis of that ... So um, because I do rigorous argued, well argued work it can't be faulted and it gets published and affirmed, they can't fault me.

AC4 painted circumstances of conflicting academic policy and leadership, unjust accusations, departmental resistance to an International Centre and colleagues who privately admitted their fears of being 'swallowed up'. Despite his complaints of jealousy, a terrible 'sort of bitchiness', intellectual isolation and an insensitivity to his disability which obliged him to depend heavily on his students, he still considered the university potentially as his most powerful COP.

Academics committed to disciplines, extra-curricular public service and research incorporating marginal voices, reflected personal, professional and political integrity. Supporting the National Union of Students, extending professional International Federation of Social Workers aims, linked quality assurance to assessment. Collaborating across universities in the UK and in Europe, AC1, AC2 and AC3 campaigned for the Public University, seeking to revive the Social Science Centre in Lincoln and to establish a network of hubs beginning with Oxford.

AC1: I don't specify what structural changes ... that's partially because I'm operating within ... a very neoliberal institution and if I was seen to be organising students ... I would very quickly lose my job. So, but I do see myself as politicising students ... the student demonstrations in 2010 ... were strongly supported by me and the staff here ... we've got a group ... Social Work in Action Network which involves staff and students working collaboratively ...

AC3, herself engaged in civil liberty movements such as the Asylum Support and Immigration Resource Team (ASIRT) or Edu Factory, a transnational theoretical collective on the global university, identified service learning/research opportunities in related Schools of Education involving organisations such as the Workers' Education Association, the Refugee Council, and the Anti-Academies project:

For me success is partly about encouraging students ... to be really ... I call *liberation sociologists* ... to work with organisations ... supporting ... most disadvantaged groups in society ... organising demonstrations, conferences, and there's a local group ... with the Public Sociology students ... to utilise the political networks, political organisations, campaigning groups that I have links with.

A strong conviction governed the 'i-deals' which these academics struck with their university COPxs. Inadequate transparency in relations with Senior Management, lack of interest or clarity in policy, uncommunicative leadership, infrequent frank exchanges resulted in lost opportunities to build trust. While AC4 felt helpless in the face of marginalisation, AC3 reconciled antagonisms and contradictions as: 'No, because I potentially bring money in is my understanding as to why'. AC2 asserted Universities should legitimise and require evidence of academic engagement in wider global issues, because:

I see it as part of my job ... The other potential blockage ... is institutional instability, and that means a lot of staff go for something that's safe, predictable, and some of the global stuff does require a degree of risk-taking.

AC4: If we were acting like an old-fashioned ... an ideal university ... then ideas would win out in the end.

AC1, AC2 and AC3 attested the sustaining power of 'strategic local alliances' and dialogue. Despite the major blow of closure of HEA's Centre for Sociology, Anthropology and Politics, their congenial, collaborative 'trust fund' paid off: popularity of the website, averaging 'more than 10,000 hits each', meant that co-production, beginning with podcasts on a website, led to a publication for this supportive group.

AC3: We're a Critical Pedagogy Group, and that's like my my one of my soul, places where my soul is nurtured, so we meet every few months and we talk about issues we're facing at our universities ... ways in which we are responding to the challenges ... We've actually written, when I was working as the National Coordinator ... I was able to get X some money for him to do ...

Seeking coherence, these academics operated compelling, virtual COPxs, involving students and activist professionals across Europe, the Middle and Far East. Professional thematic research networks based on post-colonial, Marxist, Freudian psychoanalysis or Freirean ideologies, afforded 'wholistic' satisfaction. AC4 evidenced his student's post-doctoral research project building an Islamic CR movement involving academics, parliamentarians and businessmen towards changes in school curriculum. Highlighting a cosmopolitan community, AC4 said:

Even my PhD students, one is from Mexico ... Cyprus ... Australia ... Barcelona, one is in the Philippines, a Catholic priest ... this is thoroughly characteristic of CR. It is a truly international movement.

In contrast to these academics, NGO/DEC practitioners' professional identities nested political competence in relatively fulfilling organisational roles. Emphasising the 'charity frame is one which global learning tries to undo, which is a tension' (PN1), PN2 and PN5 reflected realistic corporate positioning.

PN5: We're not part of the Aid industry. We've become incredibly critical of that aid industry ... there's a national branch here in the UK of the Global Campaign for Education ... and that National branch includes the NUT, and the NASUWT, ATL, all of the unions, plus all of the different NGOs, plus Oxfam, Save the Children Fund, all the big and small NGOs, working together... And these unions being involved has made a huge difference because last year it got into 9,000 schools.

PN5's COPx typified learning, overcoming distrust, successively redefining its goals, rebuilding relationships through research despite early confrontations with qualified teachers, trade unions, fellow NGOs, African governments and the IMF. Addressing the Copenhagen Pledging Conference in November 2011, he described:

... plans to work with 5000 communities across 30 low-income countries to improve the quality of government schools and the accountability of public education systems – tracking government budgets and the implementation of education sector reform plans in practice on the ground.

Drastically enlarged re-visions over twenty-two years altered mission. Resisting charity frames and dependent relationships, National Educational Coalitions involved teachers, trade unions, national media, cross-party parliamentary corpuses and legal advisors.

And so our role as NGOs is *not* to provide aid, but to play an enabling role, to enable communities to demand better quality education, to enable the government to deliver, to create a different dynamic ... We raise money in 14 countries and increasingly we're prioritising raising money in countries like Brazil, India, China, South Africa, Thailand, so that we're not based on a North-South transfer.

Justifying inter-agency career moves as consistently developed passion (PN3), acknowledging political-economic/ethical dialectics, practitioners described organisational manoeuvring:

PN2: ... we're a large complex international organisation that plays many roles ... one of those is ... a very successful trading business ... So whether we can be consistently radical is an interesting question ... Our schools work is a small sub-set of our campaigning which is a sub-set of ... wider purpose to overcome poverty and suffering.

PN1: Personally I think the way (NGO) is structured and designed ... works to try and overcome some of those criticisms ... in terms of diversity ... it's challenging the way these organisations are structured. But the organisations are aware of it too; within (name) it knows that.

PN5: So our headquarters is in South Africa, the International Board which is led by a Ugandan woman ... dominated by Southern representatives. There's an International Assembly ... representatives from each of the 45 countries ... Assembly is the supreme decision-making body ... I'm the anomaly ... here in London ... The real decision-making power absolutely lies at the national levels ... .

NGO practitioners evidenced powerful multi-agency COPs, coordinating online teacher lists and school projects; negotiating evaluations and certification through University academics; cooperating with grant-making international bodies; and deploying political advocacy, legal and media negotiation skills. Statistics confirm this strained capacity: 'approximately 1,500 UK based employees, nine are in our Youth and Schools Team' (PN2). Coalitions such as Democratic Life's recent lobbying of the Education Minister Michael Gove regarding the curricular status of Citizenship Studies are unfortunately occasional, temporary and unstable (PN3), frequently ending in loss of knowledge and expertise.

Admitting 'there is sometimes a degree of ... organisational self-interest which inevitably occurs', PN1 establishes contacts that:

... wouldn't necessarily be seen as global learning organisations ... around Citizenship ... around critical pedagogies, that might not have any explicit global link ... perhaps can sometimes be challenging ... as organisations need to exist so perhaps there's a tension there.

NGO policy 'putting the Education team in the Campaigns team where it wasn't before' (PN1), placing 'critical thinking ... between Learning and Action', correcting a previous imbalance on action, organisational re-structuring facilitates honest negotiations of values. Affirming a valuable osmosis in legal, political and professional expertise, practitioners indicated a space which educators might usefully occupy (PN2, PN3).

The National Consortium of 46 DEC's with coordinated layers of local, regional, national and international projects offered shared expertise, despite economic hurdles: 'I think the fact that there isn't really money to do it, and everyone knows they're struggling for survival'. A systemic long-term rationale which funded multi-stakeholder projects across INGO, University and schools, would avoid fragmented and frequently wasteful duplication, blending praxis with research:

PD4: In an ideal world we'd look at what parts of Trade Justice they cover and when they cover it ... because otherwise you could have pupils in Geography in Year 9 being taught something that was being done in English in Year 7 ... but because there's a lot of constraints on teachers' time that's more of a dream than a, but ... when we do bring Secondary teachers together in training it's something they do appreciate ... for some of them it's the first time they've had that space to look at a cross-curricular theme.

Poorly communicated policy, tacit organisational procedures, uncoordinated research and reliance on funding 'parcelled into pockets' (TE1) threaten sustainability and knowledge management even in personally gratifying one-third-of-a-million-pound, ESRC-funded, international, intercultural work. Like the academics, Teacher Educators related constraints to neoliberal marketing; furthermore, the lack of

dialogue towards building a 'trust fund' fostered misunderstandings between potential partners in this field, leaching empathy and reducing efficacy. TE1's claim confirms AC1's evidence that University arrangements for Service Learning weaken professional development:

TE1: I have evidence umm at (University) anyway, of them welcoming students because they want their money but then not putting systems in place ... our own International Office University website ... lots of procedure or managerial stuff, and then when it comes to living within another culture, the sort of advice is essentialising ... rather than ... culturally sensitive ... what they need to do is set up training events and look at our own history and past and relationship with (country name).

TE4: And in University there's been a huge push ... to get ESDGC involved, it's in the National Guidance ... things that they're supposed to do in the Constitution, but again Universities are fighting for money just to survive, and need a number of students to do certain courses, so issues sometimes get pushed aside, and but it's more important to get the students in, hmm.

Despite individual access to massive global cohorts and participation in large-scale European and international projects (four TEs), transformative experiences in transient COPs cannot yield systemic/structural transformation:

TE4: all about critically examining ... and very good for me.

PD6: a week in Cuzco, looking at Inca rituals and ceremonies with shamans and mystics ... changed my life personally enormously ... a lot of the teachers left classroom teaching afterwards. Quite difficult to turn the supertanker when you see differently.

TE2: advantage in that representatives from different Arab nations come together and public discussion ... difficulties of writing for an extended inter-cultural COP ... problem of students reading in a second language



means reduction in content ... there's always the fear that the integrity of the ideas that were in it to start with may be lost.

Unlike resilient academics who framed collective risk positively in smaller Critical Pedagogy groups, teacher educators seemed constrained by disciplinary classification:

TE2: Very, very collaborative ... We meet together monthly, we review drafts ... we provide comments, things will get thrown out ... modified, if you've lapsed in ... Anglo-centrism, somebody will notify you ... conflicts tend to arise over more disciplinary defined subject matter, for example how you teach multimodality or things like that, rather than the overall critical framework. Yea, everybody bought into that earlier on.

TE4: 'Cos we ran a module at the University ... and the others were doing their disciplinary learning ... you know the scientists would be finding out about a lot on cross-curricular issues within the scientific context but not about the social context as well ...

Institutional classifications inhibit collective conver(t)sations which allow organisational re-structuring; unable to persuade disciplinary colleagues, TE2 accepted 'Worlds of English' as course title, in preference to more internationally inclusive 'Language' or 'Development':

TE2: ... have to be taken by sufficient numbers ... you wouldn't get it in, so you've got to work within the institution's constraints ... it's English that's the draw ... in the end ... even the students who take it outside the UK ... are being positioned to need English ... I hope the course will never come across as, (1), as saying that there is anything intrinsically good about the English language.

On audited ESDGC across her Welsh university, TE4 diagnosed structural deficiencies which explain professional incapacity:

... the tutors have had ... opportunity for training ... lots of them are taking it up, but ... there are only certain really critical thinkers within institutions ...

Certainly in teacher training I've heard a lot, students have said ... teachers have said there isn't too much critical thinking around these issues ... No, I think there's a lack of critical teaching in a lot of places as well.

Confirming the current policy and funding focus on schools rather than teachers, past activist TE3 settled for survival:

TE3: (TEESNET list) has managed to stay alive for five years ... on very little money ... because I don't think as an organisation we have that political clout at the moment. We probably had a bit more under the old government ... We're not listened to, I don't think, although we are listened to by NGOs, yes and Sustainable Schools Alliance ... I think what we're good at doing is keeping morale up in a time when things are hard ... .

Teachers in supportive school COPs confidently implement 'beliefs of the whole school' (T1) through whole-staff training, Governors' support, involvement of parents, public exhibitions, webinars (T2, T3) and conferencing (T4). However, lack of statutory systemic training for all teachers fragments global learning, making it contingent on weak networking, impeding knowledge distribution and management. Despite 'older staff', school clusters where 'linear' teaching, 'without a lot of thinking skills' and 'fear of moving away from what we're supposed to be teaching, not realising that you can teach in that way' (T1), these teachers 'do a lot of talking' to cross disciplinary, geographic and cultural borders. Infirm government intention, contingent university opportunities, minimal reach of the Global Teacher's award, leave even the committed disadvantaged:

T1: ... if we had a link in some ways it could show that the work was legitimised in some way, it would really help us. It would show that we're following this series, x y and z ... it just gives it more importance in the eyes of lots of other people if they think there are academics who think this is important ... rather than think it's just some mad people like me who believes in something.

PN1: In terms of the global learning academic field it's hard ... the links ... are ultimately personal relationships, so if you don't have that personal relationship with somebody in that organisation and coupled with an organisational reason to do something with them, then it's quite hard to fill that gap.

INGO purposes, policies, internal structures, and divided responsibilities between INGOs emerged as pertinent knowledge which, if known by potential partners, would challenge presuppositions and positively assist collaborative GE. Unintentional misrepresentations and 'partial' visions obviously damage relationships, with serious consequences for teacher education: PN1 differentiating his organisation's USP (Unique Selling Point) from that of DEC's, assumed such specialisations were public knowledge. TE1, TE4 and PD6 expressed misunderstandings of current INGO policy, directly contradicting statements made by PN1, PN2 and PN5. Teacher educators frequently bemoaned the 'charity' work of leading INGOs while practitioners, ironically, struggled to be rid of the charity frame. TE4, herself an ardent ESDGC advocate, having admitted the coalition in Wales would have been impossible without INGO engagement, when asked if she would direct students to civil society organisations, concluded, 'No, I'd give them books to read really ... um probably, more'.

T1: I think we tended to move away from charity work because we felt it had quite a negative effect on the children, because they felt that they were very much in control ... helping ... the poor people in other countries ... we didn't want to do fund-raising ... working on education materials would be completely different ... hand in hand ... that is something ... we could definitely do.

A clear political agenda empowers T2: combining eight Citizenship criteria with English achievement targets, she created 'our own assessment framework'; meanwhile, the school's Eco garden grows Native American Indian beans from the History syllabus. Seeing no point in 'having so many Citizenship teachers in an area that just don't communicate', she initiated the Bradford Citizenship Teachers Forum, involving around 20 schools, confident 'you can learn from your peers'. CPD sessions she arranged included one on nuclear disarmament, while a Sign Language course

will allow contacts with the deaf community. However, recounting earlier ESD 'links with Uganda ... school that I taught at', she reported school structures around Citizenship/ESD/global dimension which fragmented and weakened her global agenda:

... in each school ... there is that one person that is banging the drum to get everyone doing the Sustainable aspect or recycling etcetera, and if that person then moves on then it can be very difficult to get somebody to take it on, even when it's something that works ... when it comes to the International linkage, that tends to be up to Senior Management ... have seen it incorporated ... but ... it doesn't really enter into the Citizenship ... It tends to be like bolt-on.

Depoliticised headteacher footings isolate and privatise, preventing systemic, collective, constructive coherence. T3's expertise on sustainable schools was confirmed by his trustee status at SEEd, values-based Antarctic and environmental projects and productive professional links. Convinced his school embodied ESD worth sharing, in discussion with the author of Prince Charles' publication *Harmony* and writing personally to the Education Minister, T3 described his work as 'very much round people and environment'. Despite a supportive School Improvement Partner, governors and parent community, he described himself as 'slightly distant' from the confederation of 33 Headteachers, explaining 'a lot of it is about where they're at and what they think is important':

T3: ... my constant challenge ... is the local authority, Ofsted, the system within which we're working is not valuing what we ... doing in my school. So I had a local authority come to the school to see some of our best practice ... and then they'd done nothing with it, absolutely nothing ... because they don't have vision, because they're extremely uninspired people, and so yea, yea that constantly frustrates me. I'm extremely frustrated ... such a narrow remit on education ...

T4 identified her International Business and Academy Trust as her most powerful COP, with 'legal and governance powers', 'accountable to Secretary of State as well',

supported by British Council projects and European Commission funding. Rated ‘Outstanding’ by Ofsted for community programmes for migrant families and links with local commerce, tourism and media, her vibrant COP is supported by the Local Authority. A Code of Practice, Assessment Grid and Earth Charter provide models for the Borough and potentially for systemic change. T4’s tangential ‘political influences’ and repeated (un)certain footing, echo T3 and T1’s vaguely distanced investment:

T4: (G)iven certain flexibility as headteachers with a large part of our curriculum ... it’s quite difficult certainly for educators in England to remain attached and engaged and committed to the EC’s framework for Education, but it is vital, really vital, and it’s more to do with other political influences that are shaping certain ways in which we’re having to take certain decisions, and it saddens me hugely ... .

Practitioners and teacher educators, acknowledging teachers’ inadequate political literacy (TE1, TE3, PN1, PN2, PD5, PD6), described micro-politics which counter a collective consciousness; TE3’s negative construal of ‘political’ entails unfortunate repercussions for COPxs:

... it’s (London network) still around, but unfortunately very few people are holding it together ... key institutions never came in either. The Institute of Education never really sent anybody which is very naughty ... they had a massive DfID grant doing that work, which wasn’t shared ... And some of those are those who talk most about political collaboration, anyway, that’s all politics.

While political-economic framings valued and legitimised representative unions, practitioners face stereotypically negative portrayals of ‘union’ (T1), even Teachers’ unions frequently divided amongst themselves (PD6). Optimistic that teachers are increasingly conscious of levers beyond school, PD6 claimed, ‘but they’re not getting much support from that ... I think that’s an area that’s been under-utilised in DEC’s ... the younger generations of teachers are not really seeing often the point of trade unions’.

T1: We do have a teacher's union, but nobody of us is politically minded, or doesn't really feel that they'll be taken seriously so we don't tend to channel anything that way ... Yes, we're all in a union (ME: Is it helpful?) Mmm (laughs) Not particularly, no. (Both laugh) Just there in the background and support in case you need it. Yea ... that's what it is.

TE1 contrasted TIDE's interdisciplinary, cross-phase, democratic efficacy with Think Global's 'centre that disseminates stuff to the periphery'. Speaking of 'different interpretations', 'reinterpreted' 'global learning', 'picked up by government', 'appropriated for other means' she indicated foundational concepts which require frank discussion between the many agencies and current leadership in this emerging COP. Other educators (TE1, TE3, PD4) also expressed concerns over strategic policy:

PD6: ... in theory ... the whole reason we all are members of Think Global is that we pay them money to influence policy on our behalf and that seemingly was its remit ... It seems that the new regime has decided that this isn't their role and that the only way they can survive is by offering services to schools, which is what I thought we (DECs) were doing, so you know there is a bit of tension around that now ...

Section 6.5 demonstrates a range from co-existent, congenial and collegial to cooperative and collaborative COPs with disparate global potential for change. It has indicated that transparency and trusting communication can overcome disciplinary classifications and organisational structures. Using glocal thematic research networks to support students' political development academics 'in-form' recruits. Their activism sustains cyber COPxs which generate transversal politics across national boundaries. Practitioners involved in a bigger mission, allocating strained resources to schools, contribute only tangentially to teacher development.

Despite dedicated individuals, research not secured by multi-stakeholder coalition (TE1), hesitation in confronting institutional structures (TE2), constraints of time, access and funding (TE1, TE4, PD6), divisive micro-politics resulting from marginal resourcing (TE3) and inadequate communicative competence delays strategic development of a collective critical consciousness. Deploying personal and

professional efficacy, teachers establish contingent links which address aspects of global learning, rather than politically-focused institutional collaboration.

## **6.6 Division of Labour: Fields and Causes**

The final section of the Interview Schedule allowed interviewees to define perceptions of the extent and depth of their 'field'.

- 5.1 Where do you see obstacles or blockages in sustainable global learning:  
policy / strategy / research / finance ...?
- 5.2 Where would you say responsibility / potential / power lie for  
transformation of thought, word / in-deed?
- 5.3 How have you been able to expose discourse contradictions or fault-lines  
between society's intentions, language and action?

Encouraging an enlarged sociological imagination, Section 6.6 invited 'action researchers' to position themselves against a global learning backdrop. 'Profoundly critical' of HE's role in 'the polarisation of the very few and the wealthy' (AC3), academics identified structural hurdles including The Bologna Declaration, EU documents, even instrumentalist occupational standards (AC3) which treat students as commodities, making the notion of GE 'a banner, a totem call, (is) really about commercial advantage' (AC2). Prevalent notions 'of teacher as technician, the mental pollution of consumer capitalism focused on narrow outcomes' and 'authorities in education being products of the last twenty years, not visionaries' (PD6) presented further obstacles. '(T)hat we had so many people at the G20 summit and ignored the Rio Summit' represented 'a terrible marker to the rest of the world', that we couldn't see 'the global financial situation' was 'simply redressing the global imbalance' (T4).

Citing Greece as the 'cradle of civilization ... being impoverished', AC4 elaborated the extremes of neoliberal globalisation: violence, invasion and war threaten ecology, social structure, human interaction and personality. Faith in CR's 'determinate negation', the need to 'stretch your brain', something academics 'prefer to ignore' and attention to 'inconsistencies, contradictions, problems', would discover 'what it is you left out. This is how scientific progress occurs ... building more inclusive totalities to

repair absences'. Insistence that 'great philosophers have always been interested in things outside philosophy'; that we 'have to engage in concrete utopianism', to 'make out the lineaments of a new society' built on Ubuntu or mutuality, encapsulated the praxis of these global educators:

AC4: ... a philosophy would be wrong if you can't act on it. The unity of theory and practice is a criterion ... the only way we can counter this is by being strongly resourced ourselves ... most people are too busy to go to seminars ... If we're in a university we've got to say what we're here about is ideas ... but if ... a number crunching or technical virtuosity, then we're not doing what a university is here to do.

While the discourse currency of 'globalism' provided relevance (PN1) it simultaneously enabled mystifications:

PN3: You mention the word globalisation and people get it, they understand it, they know what you're talking about. It can be perceived in different directions but it's certainly something which is powerful ... this idea that Sustainable Development ... I'm sure it's possible but I think people have ... twisted the word for their own means so it becomes a way of green-washing ...

The question of responsibility for transformation predictably provoked reflexivity: interviewees identified both micro- and macro-politics with repercussions for relationships between research and policy. For some it increased focus and urgency. TE2 had initially laughed complacently saying she was 'an incremental change person', had not considered systemic change and saw education as long-term, but by later stages of the interview was prompted to relative urgency:

It's really down to people like me, and to people who validate the courses ... No, it's very much down to the academic judgement.

AC4: I think we're all responsible ... the buck always stops here. But then you have to decide your field of action, how you're going to do it.



TE1: Governments, NGOs, multinational corps, organisations like Avaaz and 38 Degrees, individuals making consumer and relational choices, foundations ... from individual all the way up to government and multinationals, everybody ... .

Considering the political-economic nature of obstacles mentioned, the lack of systemic educational solutions was remarkable. T3 insisted 'awakening' would need to begin from the top, 'dictated from the government':

T3: ... government talk about the Big Society ... what does the big society look like when you're doing an inspection ... why is that not part of the core inspection and judgement? ... schools ... crippled by ... fear ... do nothing but try and get children to do the core bits better ... they're coming at it from the wrong side. They're not stimulating exciting learning enough to get those young people to want to learn more, to want to write better ...

PN3: ... you couldn't put it on one organisation ... I think the government is holding it back at the moment ... it's ideological. (8) They don't see that, their whole understanding of education is not the same as ours ... I don't think they're into education for issues or causes, it's more about traditional knowledge ...

Uncertain government intention, inconsistent policy, economic pressures and competition inhibited planning and direction:

TE1: ... they've (DfID) been delaying now for almost two years on tendering for a global learning in schools project, and that's having severe financial implications for organisations ... they've almost stopped funding any global learning projects here ... .

PD4: There is no funding stream for NGOs to carry out this work. The funding either comes from Central Govt, through DfID and to a small

extent DCSF, so that's it. The funding is very much government-focused ... interesting to see what happens when the government changes ...

PD6: when we were offering it (policy coherence course) for free obviously lots of people were taking it up, but now you know unfortunately schools are being very cautious about any training ... We are seeing a steady trickle of interest.

TE4: ... within the whole University system, you're working against departmental funding ... I think the actual field of Global Citizenship, however much people may feel for it, are interested in it, will get pushed aside, and same with schools, you know.

Performance management using 'far too narrow' (T3) definitions of 'impact' undermine wider educational purposes (T1). Interviewees sought 'sustainability in a global sense' (PD4), desiring more complex, sophisticated, shared criteria of dissemination, interactive and indirect peer-teaching (PD6, T1), depth of relationships and engagement (PN3, TE1, T4).

PN3: Most of our funds come from membership ... like any other NGO ... struggling. We are (secure) at the moment, but we may have to cut back ... we don't know yet if that will impact on our education work ... Also we constantly need people to do work on impact assessment.

PN2: ... we have several projects where we have to provide impact data to donors. So we do have records ... we recognise they're incomplete ... always working hard to improve the quality ... The extreme example is ... 30,000 downloads a month from the website and we know very little about how they're used and their impact.

PN1: I think the Common Cause Report goes some way to do that, perhaps to make people recognise that fostering certain values and fostering certain frames around development issues is more important than trying to get ten grand out of a school ... .

An instrumental rationale threatens institutional mission stifling global learning, creative collaboration and innovation: statutory guidelines in Wales mean ‘children are doing an enormous amount of more critical thinking’, but ‘at University and Teacher Training College ... there’s a lot of opportunity being missed ... and I know a lot of people would agree with me there’ (TE4):

TE4: Because it became an organisation that was trying to get funding for itself rather than trying to involve all ... the actual core organisation became more important than its overall aims, but the overall aims were perfectly okay you know, just didn’t quite ... do it.

T1: They tend to be very much results driven and they teach in a very linear way really without a lot of thinking skills ... fear of moving away from what we’re supposed to be teaching, not realising that you can teach in that way ... you can still cover the basics of what the government wants ... .

PN5: (INGO) We need to expand the revenue base ... to get more money for education ... to start reclaiming some of the vast profits ... made by a global elite who are not paying taxes ... linking the Tax Justice network in 10 African countries and the Education network ... to cut through ... mystifications and get to the heart ... a very broad-based alliance.

Curricular fragmentation and duplication further diminish direction, pace and holistic GE. TE3, fearing ‘the committed just go and do it’ while others don’t, advocated a statutory ‘official push’:

TE3: We were always concerned ... to keep the personal and social together. One of the great critiques ... is you get PSHE here, Citizenship here (gestures) so here’s the Personal and underneath you get ridiculous things like Health as if it’s personal and Citizenship is the social.

PN3: I think Citizenship will stay but it will be downgraded, so lots of schools won't bother ... So it depends on the inspection regime ... if they got rid of Citizenship ... it will make our job harder ... .

PD6: ... that idea of reflexivity, about creating space to think about things, is very difficult in the current education system. There is still a tension between Development Education, Global learning, and ESD. The ESD community thinks it should subsume everything, and GL thinks it should.

This 'tension' that PD6 acknowledges, so fundamental to 'global learning', is further apparent in the absence of collaboration with Citizenship Studies, and divisive 'power struggles' which 'become(s) clear in the lobbying around NC or ITE standards where it is difficult to get any real coalition of interests' (TE3). The very size, depth and ambition of global learning sometimes generated an overwhelming sense of a 'very fragmented' field, riven by 'funding, politics, personality' (TE3), creating apathy, hopelessness and admissions of cynicism. Social practices which 'Other' the developing world and the imposition of Western notions of education challenge an inclusive vision:

TE1: every time I think that I see a little ray of light and something more positive coming forward I then hear something that makes me think, 'Oh God, there's still so much work to be done!'

AC3: Very complicated why it's not working ... a profound fatalism ... the way neoliberal ideology encourages people to think that we live in untroubled times ... People are overworked and exhausted ... No we need more numbers, more people ... who are recognising that this is now a make-or-break time for the world and the planet.

TE3: Yeah. People, just because they're in this area doesn't mean to say they're not very ambitious and very selfish ... personal politics are not always the same as what they say ... people don't share. They're very

very selfish with their work ... If people live by the principles that they talk about in their books, then it shouldn't be.

Marxist, Freirean and post-colonial educators, countering the paternalistic knowledge economy, seeking 'to value different forms of knowledge' (TE1), elaborated a dialectical epistemology in which academics and practitioners cooperate:

AC3: For me critical pedagogy is for working across the boundary ... see that knowledge is produced ... compatible ways in different contexts ... need to be listening to different organisations ... if we want to understand asylum seekers we need to work with them to see the legal challenge ... working across all those domains.

PD6: Trying to insist on in-training time to think and reflect ... to get teachers to think more and not just do ... taking learning beyond the classroom into the community ... to link the local to global ... thinking about levers to change ... .

Assessment of sectors within this sub-field raised dissonance and contradictions. INGO workers, conscious DEC school-work was cheaper than INGO involvement, nevertheless supported teachers, planning to co-produce with the more insightful (PN1); linking school campaigns to civil society and parliamentary activism (PN2, PN5); responding sensitively to time and curriculum pressure (PD4); and seeing resilient teachers 'always get round the government anyway, end up carrying on doing whatever they want to do' (PN3). PN3's rejoinder to claims of INGO bias reasonably claimed it was the educator's role to create a 'critical' balance of texts and develop appropriate media skills.

Teacher educators, however, revealed ambivalence and inconsistencies which required probing. Asked whether she would put her students in touch with NGOs, TE4 distanced herself from INGOs: 'No, I'd give them books to read really'.

TE3: I think you have to be open minded about it, because most of their aims are to change people in certain ways, and to get money in to do it

... so you can get drawn very much into that without actually thinking critically enough about the issues ... even though lots of them do some brilliant work ... the coalition in Wales could not have happened without NGOs.

Teacher educators, themselves politically aware, complaining of an ‘ideologically-driven government’ (PD6), neglecting their own powerful expertise, adopted less-than-holistic stances:

PD6: Well I guess you can only try and guide people’s thoughts, criticisms and so of the main stream, if you like, and basically leave it to them to try and make those deductions further really, without trying to push a particular agenda I guess.

TE3: Not in the classroom. It’s a dodgy line. Because it pushes you over to accusations of indoctrination ... I don’t believe people can be indoctrinated in classrooms like that but the realpolitik of that is that charge could stick and then you’re ending up with nowhere to have your views.

Insistence on development fractured from development education and partial, incomplete definition, resulted in confused hermeneutics regarding the inherently political nature of education:

TE1: ... I think NGOs are ... too politically tied to MDG drivers and stuff like that, and they are Development organisations. They are not educational organisations, whereas DEC’s are educational organisations, so DEC’s understand things like pedagogy and transformative learning. I’m not sure that NGOs do. I could be wrong about that; that could be my prejudice.

Teacher educators’ contradictions or ‘misrecognitions’ were difficult to accommodate given practitioners’ (PN1, PN5) politically astute insights, theorised attention to critical media literacy, ‘disaster porn’ or dominant frames: ‘I had a private discussion

with the teacher to ask him to critically reflect on his practice and he found this very difficult to do' (PN2). Claims 'that development was beginning to drive education more than it should do, and that development education ... was losing its critical edge ... just giving pupils ready made solutions' (TE1), and complaints that NGOs 'very involved in education (but) now have all decided to ... push campaigning ... a danger that schools get pushed into campaigns without education' (PD6) echoed precisely the fears and aversions of practitioners interviewed for this research.

Marketing strategy for an international course, portraying 'the role of English in institutions, in business, and trying to avoid the celebratory tone', 'always (trying) to imagine that the people we're addressing could be anywhere, and from anywhere' involved TE2's deleting significant sections which could contextualise and empower, 'so in cutting back we cut back on some of the history, theory ... it's more compressed'. Paradoxically, the participatory emphasis without time for theoretical underlay, 'whatever we do we make sure that we use the Development Education methodology and the principles that lie behind it' (PD4), is resisted in British HEIs.

Such ambivalence makes it unlikely that global educators can provide consistent CR/Freirean dialectics of theory and practice. PD6 suggested that since 'most inspectors don't know what Sustainability is about', teachers 'can challenge them' yet admitted misgivings over INGO's 'active' citizenship. Analysing current obstacles, TE1 believed that despite individual efforts:

... trying to give much more rigour to the way we theorise about the practice that's been going on for what thirty years now ... Development Education in the UK, and I don't think it's different in other countries, is notoriously under-theorised.

Freirean pedagogy 'trying to work towards ideas of knowledge in the room' (PD6), entails frankly conveyed insights and expertise which focus the strategic competence of professionals. TE4 recounted a bewildering experience when two groups of global educators, one Western, the other representing Reparation for developing countries, challenged borders of axiology and epistemology, 'practical reason', and the legitimacy of empathy over experience,:

... a difficult one, it came out of the very very last meeting of the whole project, after sort of three years working discovered we really didn't understand each other after all ... So there was a lot of quite strong feelings there, with people saying they were trying to understand, but realising you couldn't actually ... and being told you ... couldn't understand the situation of Others no matter how much we tried, so we began to wonder ... .

Environmental sustainability and poverty reduction complicate the dialectic of air-travel, with implications for Western-imported knowledge versus local expertise. Travel, valued in youth (PN1, PN2, PN3, PN5) and professional life, collecting teaching materials (TE2), or attending conferences (PD4, AC1, AC2, AC3, AC4, TE1, TE3, TE4) conflicted with sarcastic post-colonial views of such 'busyness':

TE1: ... I would say up to half the people on that flight were ... from the UK who under one small charity or another had been ... doing good (gestures) in very paternalistic ways (deprecating scare quotes gesture and eyes roll) ... at societal level ... examples of what I would consider to be moral, ethical practices are few and far between.

Complaining of teachers not seeing the consumer culture 'as part of their job', 'engage in something when they're not very politically literate ... get knocked back ... then give up ... a very poor example to young people', PD6 advocated 'getting the politicians to take the agenda more seriously'. Exposing the professional silence around political-economic macro-structures, he voiced precise frustrations:

... this issue of moving beyond the Aid Budget ... that Development awareness has always been a small percentage of the Development Budget and that just seems wrong to me ... if it's actually about Sustainability, Global Citizenship, those are big challenges that ought to be part of mainstream budgets ... instead of just giving peanuts ...



Excited by the powerful support of the International Federation of Teachers' Union, linking global education to political justice for all, PN5 acknowledged a 'huge deal of analysis', understanding and communication remained:

... when we can make those connections strong enough that's when we win ... To get teachers to understand that sort of issue is, you know it's a big ... We have to be careful ... because the broad alliance is very important. We need to have the mass support ... if we're going to have an effective ... Global Campaign for Education ... bit by bit politicise and strengthen the political analysis ...

Using theory, diverse media and autonomous research, border-crossing academics pursue political voice as vocation to be fully human. Exploring emergent spiritual/material transitivity, thematic research networks involving disadvantaged international colleagues explore global alternatives:

AC4: Critical Realism makes its interventions where it's needed. Where is the dam bursting? Where do you need to make sense of life? ... issues that are really important? ... the concrete universal ... the way they (global issues) manifest here may not be the same ... there will be specificities pertaining to different contexts ....

AC2: That's part of the spirit of our course. Knowledge is around you, it's being created all the time. Knowledge doesn't just belong to dead white men in dusty textbooks.

AC3: ... In Greece the academics and the trade unionists are really fighting ... the European Central Bank's and IMF's imposition ... are ... destroying people's lives ... do more interviews ... at the conference I met a Greek woman who's an academic activist ... asked me to write a piece on what's happening in HE here ... want to send it to a Greek journal ...

Practitioners also challenge epistemology, ‘having their (trainees’) existing knowledge and experience validated, reinforced and recognised’ (PN5). Confident that ‘Mass public engagement creates and mandates space for research’ (PN2), PN1 traced the interdependence of research and theory:

I think you’ve got a model ... if you look at education, research happens all the time. If you look at Assessment for Learning, so that started with Dylan Wiliams which then percolated into policy ... when I heard about it ... That had probably taken ten years ... So I think part of it is around ... making those links with academics because they’re the people who’re going to produce those bits of research ... .

Fleetingly sympathetic towards academics ‘under huge pressure’, TE3 supported NGO educators who ‘often wonder if these people (academics) are not in these things for their own glory ... their own publication records, Research Excellence Framework, and the rest of it’. Distinguishing ‘the lot here’ from those overseas, she narrated personal experiences of NGO expertise and dedication:

TE3: So some of these people really do know what’s going on ... occasions in the academic world where when Citizenship and Sustainability suddenly became buzz words, all sorts of things suddenly sprung up and people sprung up claiming to be great experts and started Research Centres and so on, and the cynical part of me says these were not always people whose lives were really given to that ... .

Crucially involving the disciplines, NGO/DECs negotiating course validation at University level explored improved collaboration (PN3, PD6). However, awards positioned beyond the mainstream, grafted on rather than an integral part of teacher training, constitute further band-aids. Efficacious statutory structural change would incorporate GE into mainstream disciplinary qualifications. ‘Conversations going on with Liverpool Hope, IOE, a number of HEIs’ (PD4) and ‘some research with London Met University’ who ‘make all their PGCE course a Right Respecting course’ (PN3), systemically supported by structural changes in assessment and funding, indicate promising theorisation.

Inadequate coordination of school, NGO and HE research delays systemic, structural poverty alleviation and potential political transformation. Wishful of more productive research integrated with academe, interviewees regretted current personal contingency (PN1, T1, T3, T4). Stressing the need for Universities to critically assess impact (PN3), practitioners highlighted spaces where educational research can sharpen evidence-based policy. Unsustained by TE1's own university's teacher-trainees the third-of-a-million-pound HE evaluation of the impact of TIDE's one-week study tours, depended on DfID/ESRC funding 'parcelled into pockets'. Yet financial difficulties have meant the cancellation of TIDE's 2012 study tour and the dispersal of TIDE resources, fracturing knowledge management and professional development..

(W)holistic research would merge campus, community and HE, channelling professional dispositions towards relational heuristics:

PN2: My MSc in Development Studies had too much economics in it to be an MA ... There's a mistrust in education of the critical ... Being in the academy is brilliant, but ... professors talk to professors ... An NCSL course Leading from the Middle, decidedly not about critical Philosophy of Education, convinced me I didn't want to be a Senior Leader at school.

PN5: There's been some very exciting stuff done, you know looking at the Footsie one hundred companies and their 8,000 subsidiaries, 97% of them in tax havens, campaigning and research across eight African countries ... there are networks of academics working ... but we need to deepen that.

The question of responsibility raised issues of leadership and strategy. DfID's long-delayed 2012 commissioning of the Global Learning Programme represents intermittent support for some and instability for the majority, discord only partially voiced by members at Think Global's 2012 AGM. Interviewees frequently admitted they had not communicated doubts and concerns:

TE1: quite disappointed at the direction they've gone in with their education work ... become very much more corporate and adopt(ed) a commodification of education model ... in order to seem more professional ...

PN1: ... some question marks again, a little bit around framing and around kind of the underlying values at work there and the sorts of messages that are implicitly being sent.

PD6: ... technically we could ask for a meeting with the new director but at the moment ... we're a bit too busy, not unless he turns up on the doorstep.

Left unvoiced and unaddressed, however, such silences weaken trust, drain the political capacity of the field and prevent larger coalitions (PD6). Teacher educators and NGO-DEC staff unwilling to speak frankly may explain TE3's suggestion: 'But I suspect that's where NGOs get stroppy with academics because what they see is all rhetoric and what one wants to see is engagement'.

Cross-border critical educators warn against global learning as 'something which they perceive as being about other people and not me, it puts them off, and I think global learning suffers from that to a degree' (PN1). Currency and relevance make the message significant, urgent, precarious for every discipline: '(B)ecause very often people who aren't convinced by it see it as an extra layer rather than something that really should be embedded in all of their practice, because really what's the point of education anyway?' (TE1).

Emancipatory educators conveyed the costly dialectics of personal, professional and political efficacy: leadership as 'a velvet glove over the iron fist ... a consistent steady message that is shared in a positive gentle way' with young people who also 'need to hold by those beliefs' (T3). Aware of high stakes, risk and change as the constant, 'I think if I wasn't committed ... it would eventually die ... got to have a captain at the helm' these leaders were themselves 'open to critique' willing 'to seek it out' (T4).

Candidly reporting internal ‘team workshops’ that implemented significant shifts in NGO policy, educators revealed both institutional and individual demands of a critical dialectic:

PN2: Yes, we’ve got (Chairman) and have now engaged (academic) ... but it’s a challenge to NGOs. It’s like countries and carbon trading. Who’s going to be the first person to let go? ‘Cos there’ll be a cost in crossing the bridge ... The public will ask themselves, ‘Where are the starving babies?’ We’re like a coiled up spring, not sure when we’ll jump or how far we’ll jump.

PN5: Gordon Brown was a great champion you know of investment in education globally ... Actually this government has maintained it as a priority ... largely because of the mass base of support, because all of these MPs have been to their schools and know there’s awareness ... about the importance of global education.

AC4: but it’s not me it’s because the arguments ... are true ... a continual struggle ... haven’t had an easy life ... really good positions blocked ... if I’d had a cushy life, perhaps the sources of critique and globalisation might have dried up, but the reality ... has kept me critical and has kept me global ... financial and resource difficulty ...

AC3: It’s not me individually it’s me part of different groups ... individually we can’t do anything. It’s about working with other groups ... we need to be collaborating around the world ... to figure out ways of working that put less stress on my body, my dead soul, and effecting change ... so it’s really urgent.

Supportive spouses, partners and organisations offered succour and encouragement: political theatre, film and media expertise (AC3, TE3, PN1), companionship on protest marches (AC1, AC2, AC3) and supportive technology (TE3). AC4’s critical realist ‘transcendental identification of consciousness’ arguably sets the bar of a critical collective consciousness unrealistically high. While critical global educators,

generously agreeing to be interviewed, implicitly acknowledge intention, some still need to understand its comprehensive political ambition:

AC4: Now the big issues in Philosophy have always been in a peculiar way at the boundaries of Philosophy ... great philosophers have always been interested in things outside philosophy. Aristotle ... in Animal Biology, Cato ... in Mathematics ... Hegel ... in History, Kant ... in Physics. They're interested in ontological questions broadly speaking ... We have to do this ... I think humanity if it survives will be profoundly different, you know? ... we'd develop our consciousness, precisely. And this is one of the contributions I have to say the East would play.

Section 6.6 has indicated a need to sustain GE beyond an annual week and small emancipatory band who share neither a tradition nor a collective future vision. That a Big Society should be sought without systemically engaging global educators seems implausible. Absence of a global education policy, statutory resources, strategies or structures for professional coordination which integrated education through campus, community and All-Party Parliamentary advocacy, would seem to indicate infirm intentions on the part of the authorities, frustrating educational mission.

PN1's satisfaction in a particular successful partnership which involved the Business Department is enticing. Merging critical theory with politically-efficacious practice, educators systemically invested disciplinary 'busyness' in equitable collaboration.

This one wasn't seen as a charitable activity, that it wasn't a hierarchy which went from Western school to poor Southern school but actually both sets of people were using their skills.

## **Chapter 7 Conclusions and Recommendations**

*When bad men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice in a contemptible struggle.*

Edmund Burke, in Shaxson, 2012:179

Chapter 1 recounted theorisation of a critical stance, as disruptive con-texts challenged fundamental personal frames and assumptions, forcing me to re-examine seminal texts and values. Critical realist philosophy, which embedded critical theory, prompted a coherent merging of empathy and professional vocation, facilitating my understanding of the intrinsically political nature of education.

Chapter 2 argued that global complexity, environmentally-damaging military-industrial and commercial priorities which prevent just and humanitarian development for all despite financial surplus, necessitate critique. Claiming that education is the space for the construction of national identity, European education policy nevertheless influences the realpolitik in significant areas of Professional Training, HE Cooperation and Exchange, Information and Assessment, and European Curriculum (Burbules and Torres, 2009). Literature on GE in the UK which claimed lack of theoretical foundations and loss of originally explicit political motivations, domesticated by compromises, prompted three research questions around the personal and professional development of critical global educators.

Chapter 3 related five features of Critical Realism to nodes in CHAT's framework, presenting criteria for critical global educators which valued systemic explanations, dialectical crossings, holistic development and heteroglossic mediations in a transformational quest. Critical Realist philosophy, historical Critical Theory and more recent cognitive, neuro- and socio-linguistic research provided foundations, answering my first research question, 'What conceptualisation of a critical global educator is available from the literature?'.

Chapter 4 presented a rationale which justified a spiralling research method, from a large survey of ITE trainees, through focus groups and opportunistic interviews, to a targeted selection of eighteen academics, practitioners, teacher educators and teachers.

Reviewing three documents which focused on pragmatic implementation, against the background of practice, Chapter 5 revealed guidelines fragmented by structuralist foundations and incomplete interpretation of Enlightenment rationality. It argued that ignoring postmodern insights into political-economic literacy seriously prevents socially just transformation. It suggested that pedagogical posturing renders institutional and international charters mere rhetoric.

Tracing trajectories of personal, professional and political education as justice for all, Chapter 6 offered a composite tapestry; without claims of completion or success, revealing motivations at the heart of CGE, it presented a progression of wise men bearing gifts.

### **7.1 Framework and Schedule**

Answering my second research question, ‘To what extent can a methodological framework based on Cultural Historic Activity Theory provide a tool for self- or negotiated-evaluation of critical global educators?’, this section continues describing how the Schedule (Figure 4.1) based on CHAT’s framework successfully supported the findings of this thesis.

DfID funding of the Global Dimension and British Council programmes focused on pupils and school partnerships (Brown, 2013) have directed activity and professional ‘gaze’ away from the cognitive, affective, existential, empowerment and action stages of the teacher’s own development. My research confirmed Goodson’s claims (2008) of institutionalised professional identities: framing, attuned to schools, can counter the sense of belonging to a community beyond educational contexts. Most evident in T1’s inability and T3’s disinclination to trace their own construction, the gap between professional development for the teacher as teacher as against for the teacher’s own development (Fullan, 2001; Daly et al, 2004; Hargreaves and Goodson, 2006) made it difficult for even headteachers to assess their personal development beyond organisational commitments.



In capturing significant experiences, consciousness and conscientization, the Schedule challenged both novice and veteran, including interviewees who had prepared notes prior to the recording. The scope of the Schedule, moving from individual and personal to local, regional and global spheres, from past to present and future, encouraging articulations of the subliminal, demanded a brisk pace. A natural tendency to dwell on success, to minimise difficulty and gloss pain, counters Critical Realism's valorisation of contradiction as a source of learning. To avoid repetition of individual success stories, it was necessary to reassure interviewees that I had noted current achievements, resources and developments, shifting the balance to factors which divided, fractured or delayed their development. This entailed framing negative elements positively, formulating failure as advice to colleagues on strategies, expertise gained from contradictory lifelong learning, good practice for institutions, and next steps for the field.

Bonnett (2002:19) describes a (w)holistic search for truths, meta-reality and wisdom:

If we are to enable pupils to address the issues raised by sustainable development rather than preoccupy them with what are essentially symptoms masquerading as causes, we must engage them in those kinds of enquiry which reveal the underlying dominant motives that are in play in society; motives which are inherent in our most fundamental ways of thinking about ourselves and the world. That such a metaphysical investigation will be discomfiting for many seems unavoidable, but it promises to be more productive in the long term than proceeding on the basis of easy assumptions about the goals of sustainable development as though it were a policy whose chief problems are of implementation rather than meaning.

The Schedule instigated dynamic interviews, giving participants access to foundational hypotheses and allowing negotiated meanings. Brown's (2013:281) cross-case analysis indicated in the UK 'a move away from the terminology of participation and activism towards learning ... Despite (these) more sophisticated narratives regarding critical pedagogies, practice still focused on raising awareness and promoting campaigns, since an engagement with complexity and power relations

required sustained learning, for which there were few opportunities' (p.292). A CR focus on meaning and intention epitomises precisely the message of this thesis: narratives of 'theorising' passion entailed de- and re-construction of the language of the field. The research exposed the polysemy of complex nodal concepts of 'theory', 'political-economy', 'literacy', 'community', 'labour' and 'discourse'. It emphasised the crucial value of *Deconstructing Development Discourse* (Cornwall and Eade, 2010) as vital to the developing critical global educator. PN5, discussing the language of my Interview Schedule, correctly identified educators' difficulties as 'Language choice, you've got to be careful, people may not understand the term but they may understand the meaning, if you see what I mean'.

'Seeing what was meant', the Schedule's binocular pscho-social imaging discerned frame-of-mind GCESD. It afforded insights into idiosyncratic streams of consciousness, penetrating professed identities beneath activity, linguistic determination and cultural domination. Significantly reflecting conviction and sacrificial 'in-dust-ry' of words, money and multiple modalities, the conceptualisation revealed risk, fragility, faith and hope which determined interviewees' transformational creativity (Richardson, 1990). Extended responses, elaborated asides and justifications of earlier identified beliefs or obstacles (TE2, T1, T2) demonstrated the framework's capacity to progress attitude and opinion through rhetoric towards research (Billig in Wetherell et al, 2001).

In retrospect, I could have recorded paralinguistics more systematically, relying more heavily on (un)conscious aspects of psychological positioning (McNeill, 1996). Unexpectedly, the role of will power subliminally conveyed in gesture as part of the grammar which underlies deixis, emerged as an important feature of my conclusion. Deciphering semantics at subliminal levels of prosody, gesture, metaphor and personal rhythm, the framework disclosed social patterning and meaning-making which framed values. Poised hands, raised eyes, distant gaze and fluid (spi)ritual gestures represented distinctly significant gesticulation, symbolic modality towards deictic articulation (McNeill, 1996).

Based on CHAT's framework, the Schedule allowed for metaphoric allusions to mountaineering, captaincy, leadership, life and death, freedom, release and

emancipation. Repeated references to ‘links’, both conceptual and material, reflected an absence of coherence at many levels. A metaphor which recurred was the portrayal of interviewees’ desire and calling as educational ‘fishers of men’. PN1 and PD4 referred on more than one occasion to the use of personal narrative ‘hooks’, whether curricular documents or the personal commitments of a teacher cycling to school. T1 ‘was hooked because what they were saying meant a lot to me, and I could really follow their philosophy and their beliefs and what they were really trying to do ... and move global citizenship into reality really’, while AC1 ‘by hook or by crook’ shepherded ‘freedom by default’ to probe diversity, social discrimination and activism, which his university would ‘probably try and stop’.

More abstract wording of the Schedule accommodated wider applications and catered for range and nuance in interpretation. Interviews enabled explications: for instance, ‘theorists’ probed tacit theory, beliefs, opinions and favoured authors; and ‘multi-modal’ was glossed as art, drama, museum/art gallery fieldwork, film, videos, podcasts, social media, email, youtube, wikis or virtual learning. Seeing that CR treats discourse competence as an indicator of critical development, and that the references allowed personalised adaptations, I retained linguistically-challenging vocabulary. Thus ‘rules’ included ‘authorities’ from school governors, Ofsted, INGO boards or government funding constraints; ‘political-economy’ entailed university evaluation or INGO policy; and ‘field’ encompassed spatio-temporal canvases.

I also believe that paraphrasing terms like ‘texts’, ‘voices’ and, when necessary, offering examples of political-economy or cultural-politics provided participants with insights into professional development and gave this research catalytic power. In hindsight, specific attention to competing issue-based global education CoPs in Section 4 of the Schedule, probing relationships and particularising (mis)understandings, would possibly have yielded more precise recommendations. Given the small field of acknowledged GCESD and potential danger of emphasising divisions, I allowed interviewees to respond without this sharper naming.

Particularly with interviewees new to me, the Schedule required mutual willingness to commit at length and in depth on a foundation of trust, before it yielded its complex but satisfying truths. Strategically gathering significant offerings, using self-

assessment, it frankly probed lessons learnt, options related to the political-economy, personal risk and urgent dilemmas for the field. Two reframings, teachers ‘theorisings’ within the interviews were T1 and T2. Perceiving inadequate curriculum, T2 re-assessed: ‘To be honest I’d put Financial Capability more under PSHE’. Describing practical accounts of school successes published for her subject association, T1 initially saw no role for formal theory, yet enthused over intermediary academic linkages I suggested:

... it just gives it more importance in the eyes of lots of other people if they think there are academics who think this is important and have written papers on it in some way ...

Reflecting that ‘The step of “appealing to theory” is, in fact, only one specialized language game’, Toulmin (Engestrom et al, 1999:60) suggests that educators ‘need not be in too much of a hurry to make this move to theory’, advocating ‘the humbler task of giving accurate descriptions’. Disciplinary archaeologies involve ‘a continuing interchange between the innovations of creative individuals and their acceptance or rejection by the professional community’, and the rationality of a scientific or judicial procedure is ‘not a matter of clarity and distinctness or logical coherence alone, but rather as shared procedures developing in the historical evolution of any given discipline’.

The strength of CHAT’s framework lies in the ease it offers teachers wishing to undertake research as ‘curiosity becomes epistemological’ (Freire, 1998:48). Capable of being culturally adapted or used selectively, its sections yield phased framing for progressive self- and negotiated-evaluation. Future (re)searchers might use CHAT for comparative evaluations, diversifying single nodes, exploring professional enactments of crucially contested concepts such as Objects beyond Objectives or progress in the developing of Instruments. An analysis of critical Instruments/Tools of a trade, for instance, might examine multi-agency collaborations in which organisations co-design particular nodes as in Daniels (2010). Alternatively, researchers may refine relationships between nodes, such as factors governing conversions of Rules to Tools or the implications of Community/organisational structures for larger Divisions of Labour.

## 7.2 Realising Empire

A global economy of meaning makes semantics and semiotics crucial as free markets, global borrowings and importations – conceptual, linguistic or material – challenge citizens to reframe and position professional likes and loves within personal eros. Preliminary foreshadowings had raised the ideological importance of theory, linking ‘theos’ to beliefs founded in intuitions, enthusiasms and creeds. My third research question asked, ‘What factors influence the personal and professional development of critical global educators?’.

Visiting his mentor for the last time in hospital, disciple Habermas heard Marcuse justify the moral core of critical intellectuals, ‘Look, I know wherein our most basic value judgements are rooted – in compassion, in our sense for the suffering of others’ (Torres in Popkewitz and Fendler, 1999). Philanthropic ‘utterances’, balm ‘addressing’ (Bakhtin, 1991) global wounds, still however mean the seamless garment must be woven, its ‘text-ure’ dependent on careful, caring educators. Idealised moral triumphalism, empathy and consolation cannot suffice; Section 7.2 describes encouraging and adverse factors in the development of resilient critical global educators.

### 7.2.1 *Principled Infidelity*

Confirming cognitive research on initial limbic empathy, lifestories in this research indicated the importance of inspiring biography and trusting relationships which positively reframed personal experience towards political understanding, stitching formal, informal and non-formal development. A wide spectrum of emotional and cognitive influences – domestic conflict, travel, social exclusion, sexual orientation – demonstrated multi-modal teaching, responsive to students’ concerns beyond school. Oracy/articulation, an ‘awful lot of talk’, (T1), ‘walk(ing) your talk’ (T4) transitioned dialectical framing as ‘the values are society being balanced’ (PN1). Going beyond ‘an outlet for enthusiasm’ (PN3) and ‘moral purpose’ (T4), ‘the reality of the vision’ (T3) sustained professional practice.

Blending (auto)biography with critical theory, spiralling and scaffolding (Bruner, 1960) students’ cultural capital, academics modelled ‘an awakening of wider

compassion' (Hicks and Bord, 2001:424) for undergraduates. Synaesthetically transmitted critical theory, infectiously 'caught' not 'taught', linked poignant belief to knowing in the way intention relates to promising (Austin, 1975). Relevant 'gifts' of Critical Discourse Studies, anchoring personal intuition, tacit and espoused ethics in cognitive, affective and existential development (Hicks and Bord, 2001), moved evaluative narrative towards abstraction (Hill and Boxley, 2007). Empowering formal theory early in careers (PD4, TE3, PN5) knitted belief with transactional citizenship, 'to do participatory work, not just be a foghorn for change' (PN2).

The research showed that theoretically founded tacit beliefs and espoused opinions, correlate with degrees of transformational purpose. While positively-framed passion supported transformative and transactional professionalism, articulated theoretical justifications generated transformational goals, nudging evaluative praxis towards reflexive action-research (Somekh and Zeichner, 2009). Notwithstanding meta-real 'hooks' and 'crooks' (T1, PD4, PD6), teacher educators reported inadequate resources to weave critical compassion into transformational goals. Despite implicit post-colonial ideology (TE1, PD6), authors perceived as mere personal interest (PD6), insufficient time with (TE1) and access to teachers (TE4), and admissions of 'not as well up on theories ... as I should be' (PD4) hamper the professional development of critical teachers. Individual advocacy, focused on methods and digital resources, blatantly unequal to the task of systemic reform, failed to merge campaigning/education/fund-raising.

Affective conviction proved unequal to politically-just societal transformation (Kuper, 2005; Hicks and Holden, 2007). Theoretically-constrained, embarrassed and apologetic teachers and teacher educators, describing personal transformative transactions, professed strategies limited to individual reform. Despite confident moral positioning of self, and affiliations within organisations, absent philosophy and theory (Ball, 2000; Furlong and Lawn, 2011) concluded in professional reticence, inarticulacy and discomfort. Teaching materials which direct teachers to documentary support for GE (TE3) without regulatory provision to exploit this normative power (TE4) or history and theory to develop critical literacy (TE2) risk fostering the cynical impression that international charters constitute mere rhetoric.

Lack of theory clearly weakened argument to counter the peripheral or marginalised position of global learning. Disproportionate references to beliefs and opinions by teachers without theoretical foundations, betrayed incomplete conceptualisations of ‘theory’. Significantly, questions probing hopes, fears, convictions, favourite authors, role-models and personal resources demonstrated scope for incremental coherence. Links to theorists, noted with enthusiasm by interviewees, frequently led to follow-up emails. Binding (auto)biographical texts and voices, the Schedule revealed the power of formal ‘theory’ to harmonise compassion with confident ‘en-theos-iasm’.

The problem is not that students are not interested in social theory or that they are too stupid to understand it or become interested, but that some teachers are either not interested in theory themselves, lack the capacity to teach theory in an interesting way or have for political reasons abandoned being critical (and therefore to have an interest in critical social theory). It definitely is important that social science students read, engage with, use and further develop the ideas of Aristotle, Plato, Marx, Durkheim, Weber, Adorno, Habermas, Luhmann, Arendt, Giddens and hundreds of other theorists. Social science research and education that lack engagement with theory are signs of intellectual impoverishment (Fuchs, 2012:783-4).

#### Recommendation 1:

Teacher educators and regulatory bodies in every discipline should implement and assess Critical Discourse Studies – theory, analysis and application – as methodology which coherently embodies GCESD in teacher education.

#### 7.2.2 *Magi(c)king the Rules*

The Democracy Commission in Ireland reported a general desire amongst survey respondents to engage in professional development relating to politics and society. The report recommended that senior cycle citizenship education be moved ‘nearer to the academic disciplines of politics, philosophy and sociology’ (Harris, 2005:31 in Cusack, 2008). DE interventions aimed at supplying student teachers with knowledge and resources for engaging with these issues revealed varying levels of uncertainty,

confusion and conflict. Even where teachers were experienced in classroom environments, attempts to introduce complex and contentious issues in an active and participatory manner led to unpredictable outcomes and unanticipated dilemmas.

Appropriacy, crucial baptismal namings addressively tailored (Bakhtin, 1981), ‘announce’ the disciplinary journey from personal convictions to Jung’s collective consciousness and Freire’s political conscientization. Personal ‘belief’ sustained justification as specialists in Geography (T1, T3, TE1, TE2), Citizenship (T2) and Linguistics (T3, T4, TE2) instigated early social and moral transactional citizenship and response-ability. Thematically expanded cross-curricular concepts in early primary education (T1) avoided overly-disciplined frames (TE2). Whether as suspects or material witnesses interrogating or (re)producing (in)justice, educators’ powers to discipline or detain global citizenry bind questions of confidence, rights and righteous conviction to duties, response-abilities and competence. Inappropriate perseverations of politically-correct discourse, of ‘voice’, ‘choice’ (TE2, PD4), ‘beliefs’ (T1, T3, T4), ‘make a change’ (TE3), ‘make a difference’, ‘informed choice’ and ‘critical’ (TE4) or ‘visual’ literacy (TE1, PD6) delay enlarged sociological, anthropological and critical ethnographic re-searching.

Unmasking fatuous neutrality (Bourdieu, 1998), ‘the colorless, tasteless thing that is neutrality’ (Freire, 1998:101), disciplinary content specified constructive socio-political critique (AC1, AC2, AC3), founded on higher-order disciplinary analysis, synthesis and evaluation (Billig in Wetherell et al, 2001; Mason, 2008). ‘Active learning aimed at genuine understanding begins with the disciplines, not with whimsical activities detached from core subject matter concepts as some critics of hands-on learning suggest, and it treats the disciplines as alive, not inert’ (Darling-Hammond, 1997:107). Academics perceiving the closure of the Centre for Sociology, Anthropology and Politics as endangering authoritative footings, wisely framed undergraduate global learning within larger ‘economies of meaning’ including Law, Philosophy and Theology.

Transparently ‘doing philosophy’ (AC4), articulating personal and professional ethics, academics and practitioners rendered passionate frank-incense. Balancing freedom with risk, academics moulded management structures, legal charter and IFSW



professional ‘warrant’ (Toulmin, 1969) to buttress praxis. Identifying UN bio-psycho-social rhetoric (AC4, PN5, PD6), national policy (AC1) and HE (AC2, AC3) structures and practices as legitimisation, ‘professionals’ exploited academic freedoms. Locating energy, power and powers both with(in) students and Faculty, activist global educators deepened and diversified investments in Sociology (AC1, AC2, AC3), Philosophy (AC4), History (PD6) and Development Studies (PN1, PN2). Theorised critique, when synaesthetically sustained by disciplinary naming, moved civic republicans towards political autonomy. Supplemented by linguistic analysis, it made students’ word, work and wor(th)ship so natural, it ‘doesn’t seem to be homework’ (AC2). With systemic logic, politically-oriented community service converted apprentice voice and professional axis to political praxis.

While critical theory engineering ‘politics with a small p’ (PD4) generated careers (PN1, PN2), claims that Human Rights are ‘in themselves not political’ (PN3), risked inconsistent, value-neutral pedagogy (Hegarty, 2008). Brown (2013:139) confirms English DEC’s used anti-capitalist language less,

... possibly due to their connection with formal education, and the need to appear neutral. However, some DEC’s talked about encouraging young people to engage politically and related this to the need for citizenship and active participation ... In interviews, all participants gave the official response of being apolitical and independent, but most went on to qualify this, acknowledging that they positioned themselves politically in line with their aim of social justice. While the apolitical nature of NGOs was acknowledged in both contexts, this was discussed more specifically in the Spanish interviews.

Systemically linking financial regulation and law to transparency and accountability, INGO ‘inter-mediators’ like Global Witness relate Citizenship and justice to deregulated legal, commercial and financial volatility. Focused on Fairtrade, tax evasion and commercial ‘rules of the game’, practitioners reported incapacity to address teachers’ political-economic illiteracy (PN1, PN2, PN5, PD6). Citizenship Studies stopping at personal rather than public finance (T2, TE3), like unsustainable

education/campaigning/funding divisions, fractures human/societal/economic *Practical Reason* (Bourdieu, 1998). Captured by financial capital, global ecology needs education which perceives tax as accountable distribution in return for infrastructure, education, contextually-grounded law and order. 'Tax havens rot and corrupt the global financial system ... To help someone get around an obstacle is to corrode both the system and the trust in the system' (Shaxson, 2012:290). Transparency would unlock 'a secret treasure trove of information vital to citizens, investors, economists and governments' (ibid, p.283).

Diffident in claiming politico-economic 'sovereignty', denied disciplinary authorisation of Citizenship Studies, teacher educators stood disempowered brokers of global power. Weak legitimacy (TE3), depleted recontextualisations (TE2), inchoate critical positionings (TE1) represent symbolic violence (Bourdieu, 1998): 'because of lack of time the lecturers are saying that we know that they have to think critically, but ... we don't have time to give them the opportunity while they're here' (TE4). The 'big gap between what the amount of time and space we have to do these things, and what we'd like to do' (PD6), between personal/professional intention and material resources, hampers identifications crucial to discourse competences (TE4).

Plans for a CND team visit revive early focus on nuclear weapons in the history of GE (T2). Buoyed by INGO supporters, T3's constancy to his faith under fire of professional isolation, Local Authority and Ofsted evaluations, T4's strategic and successful regional negotiations, and T1's fervent belief indicate strong vocational intent. Moral, humanistic empathy, shying political affiliation (T1), Citizenship disjointed from global citizenship (T2), depoliticised environmental ESD (T3) and social enterprise with conflict ironed out or relegated to Citizenship lessons (T4), diffuses and de-fuses professional footings (Goffman, 1969) potentially capable of contributing to policy and critique.

Unable to incorporate intention in education (Austin, 1975), teachers persevere, unaware that teaching beyond a child's interests or understanding, uncritical implementation of covertly doctrinaire policies and non-evidential beliefs in any discipline can constitute indoctrination. Unable to represent school innovations as rule-bending 'political-economic' deployment which counters systemic-structural

contradictions, headteachers stumble, ambivalently justifying ‘velvet glove over the iron fist’ (T3) protesting indoctrination (T4). While the political-economy and ethics of each discipline offers characteristic routes from transactional to transformational praxis, the matrix (Figure 3.1) suggests critical theorists to kindle professional coherence and political autonomy.

My findings corroborate Bracken and Bryan’s (2010) conclusions that searching questions may need to be asked about the possible risks attached to sending insufficiently-prepared teachers into classrooms, charged with the responsibility of introducing young students to complicated global issues. Mandated global teacher education would combine theoretical conviction with disciplinary competence: coalitions with professional union and INGO expertise (T1), Citizenship framed within global justice (T2), self- and external evaluation consistent with policy and curriculum (T3) and intertwined resources of Business, Enterprise and Global Citizenship (T4).

Accommodations which accept global education’s peripheral status need rigorous review; irresponsible/response-able focus on change within absent concrete political options raises ethical concerns. Relating social practices and material resources to political-economic contradictions, academics highlighted friction, absences and potential. Conversant with legitimate global political-economic ‘gaming’, PN1, PN2, PN5, and PD6 demonstrated currently-unexploited expertise for cross-curricular collaborations with disciplinary specialists. Denied empowering curricular status-function (Searle, 1995:112), politically uncomfortable ‘public intellectuals’ waver (TE2, TE3). Reminded of their own significant power (TE2, PD6), participants reassessed and acknowledged unrealised scope. Unequipped to articulate legitimacy, to relate affect and policy to disciplinary assessment regimes, recruits stand reluctant to insert self into the genre chain of command (Freire, 1998).

Denied disciplinary status/footing, fearful of naming the political, reluctant to convey politically-significant funding contradictions and potentially divisive truths (PD6, PN5, TE3), teacher educators offer teachers no systemic routes to reform (Huckle, 2008). Their post-structural explanatory critique reduced to methods, at best able to raise critical awareness of policy, teacher educators could neither generate

professional depth of understanding nor develop analytical competence necessary to sustained conviction. TE3's diagnosis of inability to relate 'power, politics and poverty' as 'a confusion that's reflected in policy and practice at the top' confirms the analysis in this thesis.

Recommendation 2:

Policy makers, at all levels, should infuse policy discourse with explicit references that generate politically-oriented GCESD.

Recommendation 3:

Curriculum developers and teacher educators should unequivocally direct personal passions and professional understanding to the political-economy and cultural-politics of their disciplines.

### *7.2.3 The Human Instrument*

GCESD constitutes multi-modal magicking of 'mechanistic' (Freirean, 1985:59) socio-cultural genres, transforming art, music, drama, film, literature in Bakhtinian carnival. Relating 'culture' as Raymond Williams did to 'cultivation', CHAT's Tools invite cultural mediators of multiple eco-intelligent vocations into an enchanted 'kindergarten', rather than a secret garden hiding uncomfortable truths. Today's economy of attention renders literacy itself critically contested 'edutainment' (Apple et al, 2005) on the cusp of oracy, numeracy and writing. Inter-cultural, implicultured competences (Nair in Maybin and Swann, 2006) necessitate discerning discourse analysis:

Our notions of citizenship and politics are anaemic in large measure because our language has been corrupted by those who have stood to gain a great deal if words could be compromised. A primary task of educators and teachers is to restore integrity to language in order that we might reclaim the commonwealth that rightfully belongs to all of us.

(Orr, 1992 online)

‘Language is not a neutral medium ... it is ... overpopulated with the intentions of others. Expropriating it, forcing it to submit to one’s own intentions and accents, is a difficult and complicated process’ (Bakhtin, 1981:294). Global citizenship, heavily reliant on codes – pin-, bar-, linguistic, dress, speech and statistics – challenges personal/public disciplinary, cultural, national inter-‘faces’. This research has identified the vocabulary, grammar and syntax – (con)textual multi-modal encodings - which inscribe critical global subjectivities. The Plain English Movement emphasises that global policies seeking justice, (trans)national/institutional/individual autonomy purporting to authenticate ‘sovereignty’, must perforce address transparency in the shared resource of language.

Organisations like the New Economics Foundation (PN3) and Tax Justice Network (PN5) direct Freirean literacy to serve Jungian *individuation* within collective conscientization. An adversarial legal system and English libel laws, leaving ‘no constitutional protection for free speech’ (Shaxson, 2012:276), kill ‘altar’-natives and threaten integrity of vocation. Anglican priest William Taylor who has campaigned against commercial dominance in inner London since the late 1990s, says, ‘The Corporation of London is a very dangerous place ... we’re all part of it ... A demonic spirit is a fallen angel ... I conceptualise the city not as an evil thing in itself but as a thing that has become perverted from its true vocation’ (p.271).

Meticulously linking crime and arms to financial deregulation Shaxson (2012:114) demonstrates that ‘extreme Britishness masks (an) alien political system(s)’ while ‘the network grows, mostly following old colonial links – and is channelled to London’. As British law, politics and economy media-te global fig-leaf ‘commonwealth’, post-colonial intelligences in my research strive to ‘act upon the world’ (McCollum, 1996:72), to understand ‘factors’ beneath linguistic/curricular ‘facts’. Highlighting ‘the need to work across the cultural and political, and the subaltern and the elite, in researching subjectivities’ they generated intersectional ‘cosmopolitanism for when the money runs out’ (Smith, 2012:658).

Literacy/numeracy mythologised, mystified, misunderstood (PD6), isolated and contingent, even at Universities (TE4), fractures professional competence, leaving teachers and headteachers uncertain, confused over policy and assessment (T1, TE3)

and resistant to authority (T3). A public calling for media accountability, while marginalising the hidden curriculum of immediate and ubiquitous multi-mediated literacies (Kress, 2010), represents at best wilful naiveté or at worst astute scheming. Literacy as competent social practices patterned by power relations, multi-modally addressed by INGOs, constitutes a professional blindspot for educators unable to ‘do literacy’ (TE4); delegated to Language specialists (T4), World Literacy remains for the privileged few. Without theorised conceptual frameworks, teacher educators reliant on implicit agendas (TE2) and shared ideological convictions (PD4, PD6, TE1, TE3, TE4) merely regenerated critical stances.

Treating ‘The novel (as) the expression of a Galilean perception of language ... one that refuses to acknowledge its own language as the sole verbal and semantic center of the ideological world’ (Bakhtin, 1981:366) academics altered students’ world-views and cosmologies. Rejecting neutered humanity, critiquing foundational assumptions to support political justice for all (Fairclough, 2010), they strategically navigated global technologies. Critical theory, incorporated through process writing (AC1, AC3, undergraduates and graduates), linked personal ‘bibles’ and ontology (AC2) to bibliography and referencing. Systemic Functional Linguistics (SFL) provided instruments for a politically efficacious humanistic Tao/Way (AC4, TE1). Transfigured subjectivity authenticated personal face/public footing (Goffman, 1969), realising Vedic harmony (Rta) (Jackson, 2008), as dharmic performance (AC2, AC4) enacted karmic competence.

Digital security liberated cyborg (Haraway, 1991) advocacy, campaigning (T2), broadcasting (AC2), financial (AC1), media- and technoliteracies, ‘in ways that’re almost sublime ... it’s kind of natural learning’ (AC2). Powerful theoretical insights, John Berger’s *Ways of Seeing* (PN2), Deleuze’s enfolded sensory impact (TE1), Freire (PN5), frame theory and ‘embodied vision’ (PN1) incorporated synaesthetic, multi-modal learning (Cope and Kalantzis, 2009). ‘Prod-users’ of powerful research networks (AC3, AC4, T4) accelerated transformation; multi-modally media-ting literacy, PD4 and PD6 offered some teachers inter-cultural exploration of ontological identity and affinity. Weak cyber/cyborg identities, unsure of multi-modal conversion, whether its theory or practice, weaken spirited GCESD (TE4, T3, PN1, PN5). ‘Digital mapping platforms – tools that combine electronic networks, maps and/or satellite

imagery, and tracking – are currently emerging as a key instrument for improving governance in fragile state environments’ (Bott and Young, 2012:52). Poor management of media and digital technologies (TE3, PD6) leaves the field open to commercial values (Mills, 2009).

‘The beauty of the practice of teaching is made up of a passion for integrity that unites teacher and students. A passion that has roots in ethical responsibility’ (Freire, 1998:88). However education/campaigning/funding distinctions fracture holistic technologies, exhaust INGO/DEC capability, and leave significant domains of political-economic-financial globalisation uninvestigated (PN5). Political literacy unites liminal identities, hybrid genre, inter- and hyper-textual multi-modality, as valuable technologies for critique; its absence seemingly explains the lack of pluralised political identities (Huckle, 2004). ‘True professionalism depends on a continued commitment to hold up knowledge to public collaborative scrutiny. It also depends on the commitment to create and maintain those spaces within professional life where critical discourse can flourish’ (Furlong et al, 2000:27).

Resisting individualism, (Hardt and Negri, 2000), acknowledging discourse as intimately powerful battleground, PN5’s graphic social-justice programme urgently

requires teaching new literacies such as media and computer literacy, as well as helping empower students and citizens to deploy new technologies for progressive purposes. Globalization and new technologies are dominant forces of the future, and it is up to critical theorists and activists to illuminate their nature and effects, to demonstrate the threats to democracy and freedom ... critical pedagogues have the responsibility of teaching students the skills ... to participate in the politics and struggles of the present and future. (Kellner, in Burbules and Torres, 2009: 315)

#### Recommendation 4:

Teacher educators and teachers should be equipped with multi-modal conceptual frameworks and analytical tools to critique global charter, national policy, law and the school curriculum so as to actively realise relevant, interdisciplinary praxis.

#### 7.2.4 *Communicative Cyber CoPxs*

Transformational border-crossing, private/public interfaces and life-/systems-worlds avoid fragmentation and dangerous later disillusionment of individualistic approaches (Kahne and Westheimer, 2006). 'At the recent G8-UNESCO World Forum on Education, Research and Innovation in Trieste, higher education was represented by individuals, rather than organizations that would take the agenda further with their member institutions' (Moja in GUNI, 2009:42). Brown's (2013:281) research into INGDO work also identified 'a tendency to promote small individual action and focus on consumer changes'. The Schedule sought professional integrity not merely in individual intentions but as ability to organise COPxs ranging from school, university, associations, disciplines, cultures, organisations and networks to unions, NGOs and INGOs.

Sustainability can and perhaps should be highly contested, 'especially when there are significant power imbalances within a university' (Corcoran and Wals, 2004:224). Critical of narrow PhDs, overly specialised Doctoral programmes, wasted resources and departments and disciplines unable to enact their philosophy, Taylor (2011) demands reform or closure! Anecdotal evidence (AC1, AC3) which confirmed that 'Academics ... felt they were not trusted at all by senior managers' (Deem in Nelson and Wei, 2012:115) indicates that HEIs need to consolidate coherent multiple GCESD policies of graduate attributes, internationalisation and e-learning in university crucibles. Nelson and Wei (2012:148) suggest:

Globalisation can bring ideas about international understanding and mutual respect into play ... It can give universities the opportunities to break free of or step outside local and national frameworks. And there is perhaps a vacuum to be filled: university leaders and national governments want to have global universities, they are willing to commit resources to global projects, but they do not always seem to know what global academic activity should look like. Those who work in universities should tell them, and not wait to be told.

Rejecting a partial, adaptive response, Sterling (in Corcoran and Wals, 2004:50) advocated 'an integrative and more whole state implied by a systemic view of



sustainability in education and society, however difficult this may be to realise'. Scott and Gough (ibid, 237), reviewing scant 'legislative, regulatory, accreditation and peer pressures' on social issues in ESD curriculum, concluded 'thus any consideration of sustainable development is likely to be partial'. Strategically circumventing both neoliberalism and Ivory Tower inertia, frankly critical pedagogues fed the social imagination with global alternatives. Framing HE in terms of access and redemption rather than entrepreneurship and consumerism (Fischman and Haas in Sandlin and McClaren, 2010), academics engaged students in community outreach.

Despite personal/professional sacrifices (PN5), 'task orientation and equality' (Burbules, 2009:351) exploited university policy and research affordances, matching accountancy with accountability (Unterhalter and Carpentier, 2010). Real-life graduate attributes extended HEA/ESD developing-world simulations at Staffordshire and Keele University and social media Facebook and Twitter projects at Manchester and Southampton. Politically-oriented practicum, incorporating curriculum and assessment, converted multiple transactional literacies to transformational engagement (AC1, AC2, AC3). Producing community resources, networking for benefit beyond the university, Service Learning contributed healing myrrh for global pain. Challenging traditional associations of community with proximity, homogeneity and familiarity, academics demonstrating trusting, collaborative 'collegiality' developed international research 'soulmates' (AC3, AC4). A COPx culture which believes 'transparency breeds self-correcting behavior' (Bott and Young, 2012:49) used research evidence to realise 'the concrete universal' (AC4), relating public deliberation (Habermas, 1984) to democratic life. Explicitly identifying with oppressed citizenry in Britain, Europe and Asia, prompting diaspora (AC2) towards post-capitalist Europe (AC3, AC4), they articulated alternative globalisation.

My research confirmed that 'There is also much to be learnt ... from community, activist and political educators about how to approach and model effective action for change (Hicks and Bord, 2001:423). TE1's challenging of Euro-centric and linguistic imperialism, TE2's aspirations reliant on subtle implications in Distance teaching materials, TE3's maintenance of TEESNET despite her critique of self-serving policy and colleagues, buttressed by TE4's contributions to the OSIER network, remain

individual struggle. As PD6 laughingly admits, TEESNET disappoints: ‘Yes, interactive, but again people aren’t interacting very much ... too many of them are sort of rather ad hoc and based around projects or whatever really’. TE1’s claim that ‘Development education was ... giving pupils ready-made solutions ... losing its critical edge’, like TE4’s contradictory assertions that the Welsh coalition would have been impossible without INGOs but that she would not direct teachers to such institutional affiliations, demonstrated that casual assumptions, unfounded prejudices, generalisations and dangerous soft bigotry of low expectations may influence the quick dismissal of resources, further disempowering sectors of the community.

Dedicated commitment, the very successes of community engagement which ‘occupy’ (T2, T3, T4), make some ‘in each school ... that one person that is banging the drum’ (T2). Teachers, ‘not necessarily as politically literate as they might need to be in order to effect change ... not really seeing often the point of trade unions’ (PD6), were initially difficult to chisel out of their niche. Unrelated to larger empowering global coalitions, careers (T2, T3, T4) can isolate ‘calling’ (Orr, 1992) personalising what is in fact a systemic problem. PD6’s misgivings regarding INGO purposes, T1’s aversion to working with charities and teacher unions and T3’s lack of interest in headteacher colleagues point to incomplete communication unable to progress transformative and transactional into transformational change. Interviewing DEC staff in England, Brown concludes ‘Attitude and behaviour change are envisaged as a potential outcome in the hands of the learners, not as a direct political agenda of development education practice’ (2013:302).

Asked to identify ‘any organisation that could be trusted to serve as the main channel of funding and research’, PD6 explained, ‘So I think that that’s why the DEC Consortium has formed because I think there is a feeling that Think Global weren’t necessarily representing the issues we were facing’. Commenting on ActionAid’s leadership potential, widened participation and links with the World Federation of Teachers Unions, PD6 responded, ‘They’ve got a good record of how they’ve evolved as an organisation but not very well known in our field; perhaps we need something new coming out of Rio+20, a new agenda’. Preferring rhizomatic to arboreally-structured leadership (cf. TE1, TE3), TE4 offered cautions of, ‘an organisation that was trying to get funding for itself rather than trying to involve all its members

(laughter) ... the actual core organisation became more important than its overall aims'. Yet given the current financial struggle, conflicting agendas and duplication of services in a competitive market, 'the sort of thing that DEC's are already doing' (PD6), appear counterproductive.

The existence of TEESNET, its annual conference at London South Bank University, and DEC/University partnerships at London Metropolitan (PN3), Sheffield, Nottingham (PD6), school networks (PD4) and teacher e-lists (PN2) offer the beginnings of a community of praxis in the UK. However, work 'concentrated in schools to the virtual exclusion of all other target groups' (McCollum, 1996:33), 'with established groups; primarily schools, teachers and youth clubs, rarely opening up new spaces for learning or participation' (Brown, 2013:157), mean tenuous links with social movements (T1, TE4). Interviews confirmed 'critical approaches tend to be marginalized given the philanthropic origins of much of the funding of such GE projects' and 'loss of the critical, reflective side of education in a context driven by individualised packaging and marketing of skills' (Burbules and Torres, 2000:42-43).

Currently sharing processes, communicating spasmodically, a co-existent collection of individuals and organisations act in supportive clusters (AC1, AC2, AC3) or temporary unstable coalitions (PN1, PN3, TE1), collegiality and sustainable collaboration strained by competitive funding (TE3, PD6). Severed from organisational structures, without links to campaigning, transactions fall short of transformational power, confirming that 'The well-intentioned agent focusing on his or her lone action may well do more harm than good' (Kuper 2005:163). This emergent COP will need to deconstruct GCESD vocabulary and grammar and collaboratively develop communicative procedures before its leaders can consider the strategic competences required by members.

Meanwhile, selected INGOs offer some digital prosumers (Blewitt, 2011:723) synaesthetic education which incorporates perception, emotion, cognition and motor action (PN2). Situating learning, maintaining a flexible congenial coexistence (Sachs, 2003; Burbules and Torres, 2009), PN5's INGO communicates political literacy to over 5,000 disadvantaged communities enabling multiple applications, repurposings and reversionings. ActionAid's transnational paradigm exploits heteroglossic

‘multilingual capital’, successfully merging international education with techno-cultural diversity. Yet INGO e-lists of around 600 teachers represent network capacity currently undeveloped owing to constrained educational resources (PN2, PN3), and practitioners reported Governing Boards understandably focused on more urgent poverty alleviation than on education (PN1).

Unclear objectives, fractured mission, lack of leadership, poor communication, the privatisation of individual problems and institutional responsibility for their resolution represent current challenges. ‘Certainly the future is still largely a missing dimension within education ... and even academics who write about the future of society often do so without any reference to the insights gained from futures research’ (Hicks, 2008:7). Academics and practitioners advocate Tax Justice as a worthy focus uniting ‘fishers of men’ in recruiting the next generation of tax gatherers, doctors and economists. Bourn (2012:61) states: ‘Plan UK closed its development education department because in the end it could not demonstrate the impact of this area of activity on its broader development goals. This is perhaps not surprising, given the lack of debate on the relationship between development education and development’. Universe-cities where multi-modal world philosophies are regulated (AC2, AC4) capital and investments translated (Lotz-Sisitka, 2009), and haven/heaven evasions/avoidances engineered, spell crucial, critical Futures Education.

#### Recommendation 5:

HEI assessment frameworks should require implementation and evaluation of critical GCESD, coordinating interdisciplinary school-community-university partnerships.

#### Recommendation 6:

HEIs should establish long-term, stable, mutually beneficial teacher-education-research collaborations which draw on INGO political-economic-legal expertise.

#### *7.2.5 Strategic GCESD*

The Division of Labour section of the Schedule explored ‘Whose job is it? Who does what?’ in the field of global learning. Questions on the reluctance of ESD and DE to work with Citizenship Education in the UK met with shrugged shoulders, micro-

political narrative and cynicism. Generating ironic laughter from conference colleagues, PD6's 'I'll put it to the Steering Committee', substantiated his assertion, 'there is still a tension between the DE, Global Learning, and the ESD one. The ESD community thinks it should subsume everything, and GL thinks it should'. The research confirmed Bourn's (2012:60) report, 'there are tensions between the educational aims of development education and institutional goals of profile raising, advocacy and fundraising'. Fragmented 'funding, politics, personality' (TE3) between Development Education, Global learning, and ESD (PD6), and the absence of collaboration with Citizenship (PN1) evidence Hicks' (2008:11) perception: 'My sense is that citizenship educators are not over interested in 'global citizenship' per se except as a small part of what they might do. My sense also is that those promoting global citizenship do not necessarily have a detailed knowledge of or wider interest in the field of citizenship'. Observing academics 'in these things for their own glory' (TE3), NGO educators question integrity of praxis (Lund and Carr, 2008).

Rejecting 'political quietism', this thesis invites academics and practitioners in epistemological humility to 'beta-gamma' trans-disciplinary discipleship, recognising, translating and healing global injustice. Linguistic deconstruction, discourse critique, a Habermasian communicative *gift of tongues* renders tribalism safe (Heater, 2002) against divisive disciplinary, national and socio-cultural babble. The research revealed roles and status distinctions which although not socially sharp are based on powerful disciplinary knowledge (AC3, TE1), expertise in negotiation (AC2, PN5), media management (T4, TE2) and research funding procurement (PD6, TE1). The National Council for Voluntary Organisations currently offers these relevant skills for strategically accessing EU funds, using digital technology and social media. As INGOs and the National Consortium of DEC's privatise consultancy services in GCESD UK (PN1), professional empowerment requires a trust fund, strategic leadership, shared crucial knowledge and financial transparency (PD6).

HE/NGO collaborations (PN1, PD6, AC2) support university audit and accreditation in Environmental Justice, Humanitarian Law, Philosophy and African Studies (Agyeman and Crouch in Corcoran and Wals, 2004). Meanwhile, teacher educators (TE1, TE2, TE4, PD6) report policy and conditions which oblige them to deliver unattractive untheorised methodology (Sterling and Scott, 2008). Transmission

reduced to method, focused on empathy and awareness-raising, frequently struggles at an open door (Brown, 2013), working with self-selecting converts. Questions of ‘Who’s in charge, makes decisions and carries responsibilities? Whose job is it?’ revealed that rather than the current funding aimed at children who represent easy wins, the challenge is to raise the stakes, lobbying politicians and policy makers (PN3, PN5, TE1, TE3, TE4), and ‘getting the politicians to take the agenda more seriously ... putting serious money in networking policy linkage into how can the EU develop more sustainable communities in dialogue with communities around the world ... instead of just giving peanuts from the Aid Budget’ (PD6).

Reiterating the crucial need for research-based policy, (AC1, PN1, PN3, PN5) highlighted potential university engagement in the Global Reporting Initiative; meanwhile, current GCESD evaluations in national, international and European research projects (T2, T3, T4) await theorising (TE1). Perceptions of research funding in the UK as a formula which ‘tends to pit organisations against each other such that they (a) try to develop a USP that they then try to protect, and (b) are therefore wary of working together with others’ (TE1) pose a threat to improved knowledge management. ‘Funding calls often seem to come with such a short time-span for applications to be submitted that it makes collaboration difficult’ (TE1).

Action research, informed scepticism, focused on multitude processes and products (Hardt and Negri, 2001), contested prevarications and silences (Noffke, 1997:327). Guided and theorised by academics (AC2, AC3, AC4), indigenous learning harvested universal truths for human development in ‘Universe-Cities’ (O’Sullivan, 1999; Jackson, 2008). ActionAid’s literacy initiatives supporting public research (PN5) confirm Bott and Young’s (2012) faith in cost-effective, crowd-sourcing social media for improved aid transparency and accountable governance. Combining Natural/Social Sciences projects, the EC-funded Public Engagement with Research and Research Engagement with Society (<http://www.livingknowledge.org/livingknowledge/perares>), draws on Civil Society Organisations to determine research agenda and process. The UK’s Research Council funding criteria could similarly insist on shared expertise (TE4), unifying GCESD policy and strategy (PD6).

Countering neoliberal professionalization of Development (Smith and Laurie, 2011) and financial deregulation, interviewees engineered a gift economy. Academics focusing on a critical heritage, practitioners ethically embodying spatio-temporal modality, teacher educators initiating a critical language awareness and teachers advocating compassion await strategic leadership which addresses global political-economy. Without larger stable collaborations (PN1) with powerful unions (PN5), church organisations (PD4), media (T4) and commerce (PD6), global i-deals are likely to remain individual transmission and transaction (Sachs, 2003). Although unequal to the enormous challenge of re-membering the universe as ‘a communion of subjects, not a collection of objects’, our inscapes marked by subjective differentiation (O’Sullivan in Gardner and Kelly, 2008: xvi) this small band of interviewees affirms that greater unity is possible.

Scrutinising ‘utterance’ (Bakhtin, 1991), interviewees critically re-cognised Crotty’s ‘host of assumptions’ (2004:17, in Sumner and Tribe, 2008). Addressing the murky grey world of tax evasion and avoidance, academics and practitioners incarnated belief that (Shaxson, p.284) ‘Aid can help, but when ten dollars are drained out of the developing world for every dollar going in, then we need new approaches’. ‘Tax, not aid, is the most sustainable source of finance for development. Tax makes governments accountable to their citizens, while aid makes governments accountable to foreign donors’ (ibid, p.200). Challenging financial, linguistic and cultural contradictions PN5, PD6, TE1, and PN1 negotiated creative global commons beyond barter (Bowers, 2011). ‘Secrecy jurisdictions also routinely convert what is technically legal but abusive, into what is seen as legitimate. But of course what is legal is not necessarily what is right: slavery and apartheid were both legal in their day’ (Shaxson, 2012:23).

Eco-pedagogy, critical dialogue between social and eco-justice (Kahn in Darder et al, 2009), needs explicit legitimacy as in other UK nations, strengthening collaboration as in Scotland (PN1), leaders who rise above micropolitics (TE3) and cynical policy (TE1). Joint projects of the African Association of Universities, the Global University Network for Innovation and UNESCO-based International Association of Universities affirm: ‘In pursuing internationalization, however, it is incumbent on institutions of higher education everywhere to make every effort to avoid or at least mitigate its

potential adverse consequences'. It recommends 'internationalization of the curriculum ... engaging in unprecedented opportunity to create international communities of research, learning, and practice to solve pressing global problems' (IAU, 2012:5).

Divisions of labour in GCESD require active, urgent regional (T4, PD4) and global coalitions (PN1, PN2, PN5). Partial focalisations, anti-European apathy (T4, PD6) and devalued indigenous knowledge (TE1, TE4) weaken the field. Unwitting complacency verging on complicity leaves resource colonization, prodigal profiteering and wholesale ecological devastation unchallenged. The Development Education Monitoring Report: DE Watch (Krause, 2010: 73), on behalf of the Multi-Stakeholder Steering Group, states: 'The UK is not so active at the EU level'. Himself engaged with DEEEP, 'feeling that we're rather up our own arses here', PD6 spoke of 'the failure of the whole UK movement to engage with what's going on in Europe' (PD6). Consistent policy and stringently applied research funding criteria at national and regional levels would demand representational legitimacy, interdisciplinary expertise and stable multi-stakeholder engagement in equitable global partnerships based on thematic research networks.

#### Recommendation 7:

University academics assessing systemic risk in global discourse should speak truth to power, building research capacity through transnational partnerships;

#### Recommendation 8:

Funding criteria should stipulate trans-disciplinary, international, multi-stakeholder research supporting global thematic networks.



### 7.3 Conclusion

This thesis has sought to make an intellectual contribution to the development of critical global educators. It builds on McCollum's (1996) analysis of development education as a superficial movement which speaks only to itself, Andreotti's PhD (2007) that records resistance to theoretical engagement and academic endeavour, Marshall's (2005) findings of an unstable alliance, discursive bricolage and cynicism regarding Citizenship curriculum, and Brown's (2013) discussion of Transformative Learning through Development NGOs. Extending Andreotti's post-colonial lens to include Marxist, feminist and post-Cosmopolitan perspectives, it stretches transactional critical literacy to explicitly political transformation. In synthesising foundational elements from critical realist philosophy, wider paradigms of critical social theory, recent socio- and psycholinguistic research and empirical evidence, it deepens Marshall's Bernsteinian casestudy; satisfies McCollum's desire that development education, located within broader critical discourse should coherently lead to action, and incorporates educators beyond Brown's practitioners.

Initially driven by Huckle's (2004) belief that an integrative philosophical base for uniting CESD did exist, the matrix on page 57 suggests potential signposts in the journey to critical global education, relating critical foundations to Critical Discourse Studies. The analysis of official and aspirational guidelines provides an example of policy critique, and the Interview Schedule together with resultant data represents praxis. This trinity of thought, word and deed constitute my contribution to the faithful band who seek to realise GCESD.

GD/ESD's losing discrete cross-curricular status, may yet provoke discretionary GCESD. 'Achieving the status of a cross-curricular theme is no great triumph, no matter how much it is talked up. The point of being consigned to a C-CT is that it can be safely ignored – ask a generation of school environmental educators' (Scott, 2012, personal communication). The research demonstrates that education which avoids political development, ef-facing professional agency, negates educational purposes. It documents courageous individual expansions of foundational concepts of 'ethics', 'media', 'literacy', 'union' and 'research'. It has revealed that without an honest focus on political literacy, the developing professional delayed from 'real-ising' herself as

active subject composing her ‘life sentence’, will perpetually play the passive object, predicate or victim.

Operationalising definitions and constructing adequate tests within any specific domain is in part a philosophical investigation, challenging Bourdieusian habitus and habits of mind. Most significant for this thesis was the correlation of formal theory and political explicitness with transformational conviction, as evident in the articulated justifications of academics and practitioners. This research has highlighted the urgent need for coherence and cohesion in global learning policy and practice. Curricula which do not reveal relevant, open architecture, exposing the contemporary archaeology of disciplines (Foucault, 1972, Dewey, 1985), rightly fail to engineer today’s urgent semantics.

While teacher educators occasionally expressed familiarity with some critical theorists, generally their narratives conveyed frustrated mission, weakened by the peripheral status of their message and hampered by insufficient time and access to teachers. Socratic/somatic disjunctures of policy and pedagogy (Turner, 2011), analysed in Chapter 5, compound their dis-ease. Severed from and embarrassed by the absence of this theoretical lifeblood, teacher educators and teachers denied sovereignty, are vulnerable to polemic and putative choices in dominant discourses. Unable to speak autonomous truths, their enforced silences preventing transparency, professional conviction and collaborative agency, ineffectual GE risks completing Winter’s (2007:351) ‘ultimately’ ‘vicious’ circle.

Professionals dealing with curricula, timetable, authorities and assessment have described clash points where contradictory frames, faces and footings (Goffman, 1969) obstruct their enactment of global relationships, processes and flows. Listening not only to linguistic phenomena but to subliminal silences and suppressions, interviewees described epiphanic conversions to transformational vision (PD6, AC3, AC4, TE3). AC3’s fears for her health, AC4’s marginalised, professional self, searing accusations early in TE3’s career, like TE4’s critical awakening to powerful indigenous narrative (Smith, 2008), pierced consciousness. TE1’s claim ‘that Development was beginning to drive education more than it should do, and that it was becoming education *for* Development rather than Development, and that as such it

was losing its critical edge ... and in my view that is a not productive route to go down educationally' marks praxis fractured at many levels.

A systemic reading of global issues, in terms and conditions of labour, legitimacy, warrant, transparency, accountability, representation and power, means rejecting the role of institutionalised spectators. As Polanyi's (1966) blind man's probes, interviewees vocalised bio-power, expressing disciplinary identity in personal, professional and political efficacy. Aligning critical concepts of habitus, speech-act theory and discourse analysis, they evidenced the crucial importance of coherent tacit, espoused and formal theory; politico-ethical conscientization within enlarged disciplinary identities; capacity to utilise relevant media; and strategic organisational coalitions for transformational Empire (Hardt and Negri, 2001).

Changing frames from excessive capitalism, capital flight and charity to political justice, PN2 warned: 'Cos there'll be a cost in crossing the bridge: a drop in income ... We're like a coiled up spring, not sure when we'll jump or how far we'll jump'. Activist critical research into educational finance (AC1) lifts the veil of silence and ignorance, raising citizen demands for unilateral sacrifice. UK bank balance sheets, now exceeding five times GDP, mark the City of London's 'second empire project at its craziest' (Shaxson, 2012:279), constituting 'a disaster for the integrity of the British state' (ibid, p.274) at the heart of a spider's web. That Gary Burn is 'one of the very few academics who have studied the market in depth' (ibid, p.92) may be an indictment of 'irresponse-able' academe.

Lack of provision undermines professional motivation, confirming Hatton's (Ball, 2000) charge of educators as bricoleurs. The research revealed an urgent need for regulation which explicitly names, legitimates and enacts political literacy, aligning lifelong with life-wide human development. Rejecting autonomous, decontextualised disciplinary logics of evidence, argumentation, generalisation and conclusion (Toulmin, 1969), the academics and some practitioners in this research demonstrated a crucial sovereignty 'defined both by transcendence ... and by representation' of the multitude (Hardt and Negri, 2001:84). Weaving a rich tapestry of critical voices and texts, theorising critique with autobiography (AC3), they journeyed alongside students towards sovereign citizenship, Augustine's City of God, and transformational Empire (Arthur et al, 2008). Using critical literacy implements (AC1, AC2), exposing

vested interests (PN2, PN3, PN5), interrogating rhetorical, professional, disciplinary and corporate charter, they addressed Stevenson's (2007) policy/practice gap.

Self-referential texts and voices risk reducing individual and collective bio-power to part, party or partial inertia. Policy, regulation and funding which targets children while neglecting professional mediators of global human capital constitute prevarication, diversion and 'di-vision' of societal intention. Jungian individuation states: 'When the god is not acknowledged, egomania develops, and out of this mania comes sickness'. Carved on the lintel of Jung's home, the Delphic Oracle summarises political efficacy: 'Vocatus atque non vocatus, deus aderit': 'Invoked or not invoked, the god will be present' (Storr, 1998:238).

This thesis treated Gods, goods, and goodness as infinite in-formational principle in the cosmic yin/yang, logos as finite fundamental organisation and education as spirited dialectical choice between tradition and innovation, order and contingency, authority and freedom. In a world awash with data, it invites today's wise men, (mis)taken or (mis)understood as 'deliverers', to render their disciples powerful gold of sovereignty amidst multitude (Hardt and Negri, 2001), frank-incense which fearlessly communicates deeper in-forming truths and spiritually-generative myrrh. 'A person can always find a career in a calling, but it is far more difficult later in life to find a calling in a career' (Orr, 1992 online). Truly vocational education promises integrity and increasing political fulfilment in the personal and professional development of the critical global educator.

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## **Appendix 1 Outline of Research Design: 2007 – 2011**

The personal and professional development of the critical global educator

2008 PGCE Survey: 400 STs in 11 disciplines received Appendix 3 and 335 completed the questionnaire (Appendix 2).

2009 Policy Analysis of Education for Global Citizenship (EGC), Global Dimension in Schools (GDS), and Global Dimension in Action (GDA) Chapter 5

2008-9 Six Teacher focus-group discussions and completion of questionnaire (Appendix 5).

2009-10 Structured interviews with more than twenty NGO executives, practising teachers, Heads of School / Department, PhD colleagues and University lecturers, using the CHAT framework either explicitly or in modified form.

2010-11 Conceptualisation of Critical Global Educators in an Interview Schedule, aligned with a Cultural Historic Activity Theory framework. Fine-tuning of the Interview Schedule.

2011-12 Thirteen partly-analysed transcripts of interviews of a target population of experienced global educators, using Interview Schedule: 4 academics; 5 NGO / DEC Senior administrators; 4 teacher educators.

2012 Five interviews with 1 NGO/DEC administrator and 4 teachers. The teachers included two primary (teacher and headteacher) and two secondary (teacher and headteacher).





## Appendix 3

## The Global Dimension

Handout distributed with DfES and Oxfam documents to approx. 400 PGCE teachers.

*The Global Dimension*

|   |   |  |
|---|---|--|
| <p><b>The global citizen:</b></p> <ul style="list-style-type: none"> <li>• is aware of wider world; has sense of role;</li> <li>• respects and values diversity;</li> <li>• understands how the world works;</li> <li>• is outraged by social injustice;</li> <li>• participates in community-local – global;</li> <li>• is willing to act for equity &amp; sustainability;</li> <li>• takes responsibility for his / her action.</li> </ul> <p>» (Oxfam, 2006)</p>   | <p><b>Global Citizenship Ed. means:</b></p> <ul style="list-style-type: none"> <li>• questions &amp; critical thinking;</li> <li>• active participation;</li> <li>• complexity, controversy of global issues;</li> <li>• identifying global in the local – global;</li> <li>• human / environmental interdependence.</li> </ul>   | <p><b>GCE is NOT</b></p> <ul style="list-style-type: none"> <li>• Too difficult for children;</li> <li>• Charity for distant places;</li> <li>• Telling / directing others;</li> <li>• Offering simple solutions;</li> <li>• An extra subject to cram in.</li> </ul> <p>» (Oxfam, 2006)</p>  |
| <p><b>Some GCE issues are:</b></p> <ul style="list-style-type: none"> <li>• definitions: political, economic, social, moral</li> <li>• discrete or integrated curriculum?</li> <li>• training teachers</li> <li>• controversial issues</li> <li>• indoctrination</li> <li>• assessed? how? if not, status?</li> <li>• Content? Approach? Identity?</li> </ul>   | <p><b>DfES global dimension initiative:</b></p>   | <p><b>Critical Pedagogy</b></p> <ul style="list-style-type: none"> <li>• Marc Poster: 'critical theory springs from an assumption that we live amid a world of pain, that much can be done to alleviate that pain, and that theory has a crucial role to play in that process'.</li> </ul> <p>(cited in Pennycook, A. (2001) Critical Applied Linguistics: a critical introduction, Erlbaum)</p> |
| <p><b>Useful websites:</b></p> <ul style="list-style-type: none"> <li>• <a href="http://www.globaldimension.org.uk">www.globaldimension.org.uk</a></li> <li>• <a href="http://www.unicef.org.uk/resources">www.unicef.org.uk/resources</a></li> <li>• <a href="http://www.oxfam.org.uk/coolplanet">www.oxfam.org.uk/coolplanet</a></li> <li>• <a href="http://www.globalgang.org.uk">www.globalgang.org.uk</a></li> <li>• <a href="http://www.bbc.co.uk/learning/">www.bbc.co.uk/learning/</a></li> <li>• <a href="http://www.bgti.org.uk">www.bgti.org.uk</a></li> <li>• <a href="http://www.teachingideas.co.uk">www.teachingideas.co.uk</a></li> </ul> | <p><b>Global Gateway Initiative:</b></p> <ul style="list-style-type: none"> <li>• <a href="http://www.globalgateway.org.uk">www.globalgateway.org.uk</a></li> <li>• <a href="http://www.teachandlearn.net/teachglobal">www.teachandlearn.net/teachglobal</a></li> <li>• <a href="http://www.dea.org.uk">www.dea.org.uk</a></li> <li>• <a href="http://www.citized.info">www.citized.info</a></li> <li>• <a href="http://www.teonline.org.uk">www.teonline.org.uk</a></li> <li>• <a href="http://www.slepin.org">www.slepin.org</a></li> <li>• <a href="http://http://uk.oneworld.net/">http://uk.oneworld.net/</a></li> </ul> | <p><b>GCE and you</b></p> <ul style="list-style-type: none"> <li>• To what extent are you a critical global educator?</li> <li>• Research: Interview, school visit, portfolio?</li> </ul> <p>• Maureen Ellis<br/>• Tel/Fax: 01747 841004<br/>• e: <a href="mailto:t.ellis2@ukonline.co.uk">t.ellis2@ukonline.co.uk</a></p>   |

## **Appendix 4 Preliminary PGCE Survey, Practitioner Focus Groups and Interviews**

### **1. Preliminary baseline survey of PGCE Teachers at the Institute of Education, London University**

| <u>Date</u> | <u>Subject</u> | <u>Time</u>  | <u>Questionnaires completed</u>  |
|-------------|----------------|--------------|----------------------------------|
| 25.09.08    | RE             | 25 mins      | 26                               |
| 02.10.08    | English        | 5 mins       | 1 of 55 distributed / addressed  |
| 09.10.08    | Music          | 20 mins      | 37                               |
| 20.10.08    | ICT            | 25 mins      | 16                               |
| 20.10.08    | History        | 20 mins      | 55                               |
| 24.10.08    | Science        | 8 mins       | 61 of 91 distributed / addressed |
| 07.11.08    | Citizenship    | 25 mins      | 16                               |
| 07.11.08    | Sociology      | 15 mins      | 27                               |
| 26.11.08    | Maths          | 10 + 90      | 40                               |
| 01.12.08    | Business       | 20 mins      | 41                               |
| 30.03.08    | Geography      | 5+break time | 15 of 50 distributed / addressed |

### **2. Six 45 – 90 minute focus groups conducted in Britain and overseas, as part of visits to universities and conferences. Approximately 100 questionnaires completed.**

| <u>Date</u>          | <u>Target population</u>                          | <u>Participants</u> |
|----------------------|---|---------------------|
| December 2008        | International doctoral students (Exeter Uni)      | 35                  |
| Spring 2008 and 2009 | ESD coordinators from schools in Kent             | 10 + 11.            |
| Spring, 2009         | Practising European teachers of English (Europe)  | 28                  |
| Summer, 2009 & '10   | International teachers /educators (Cardiff, York) | 25 + 18             |

Other informal groups eg. MA Students in History (9), Media (5) (Inst of Ed)  
8 Global Dimension practitioners from London Dev Ed.

### **3. Interviews (20+)**

- 3 Heads of Departments, Heads of Schools, Primary and Secondary
- 2 MA students of Development Education, from Institute of Education
- 2 University Lecturers in Citizenship and ESD.
- 4 Practising teachers participating in British Council Global Dimension school links
- 4 Red Cross, UNESCO, Glade, NGO executive staff
- 2 Primary and secondary school teachers
- 4 PhD colleagues
- 4. Informal appointments (15-90 minutes) with academics at the Institute of Education (12), UCL (1), and the Open University (3).



## **Appendix 5                      Practitioner Questionnaire**

### **Professional development of the critical global educator**

**Maureen Ellis**

1. What have been strong factors, influences, or events, in your becoming the sort of 'global' teacher you are today? What impact have these events had in terms of your development of a global perspective?
  
2. DfES and Oxfam initiatives on the global dimension and global citizenship place importance on the development of critical thinking. Do you think it's important for a global educator to be a critical thinker? How would you justify your answer? How would you describe or define 'critical thinking skills' in your educational context.
  
3. Would you describe yourself as a 'critical global educator'? In what sense, and to what extent? Please give examples of how you are currently able to develop critical thinking (your own rather than your students') in your teaching of the 'global dimension'? Which professional circumstances / contacts / resources are helpful in this respect?
  
4. What evidence would you point to, in evaluating your own progress as a critical global educator - in terms of content, pedagogy, identity, or ...? What factors, skills, knowledge, would allow you to further develop this critical global competence?
  
5. Would you say a critical global education contributes to improved academic, cognitive, or practical outcomes beyond the developing of affect and empathy? What evidence can you supply, if any? How would you suggest we respond to this challenge for evaluation and evidence?

Your name and email (optional):

Thank you very much. Maureen Ellis. Penrose Cottage, Coombe Street, Pen Selwood, Somerset BA9 8NF email: t.ellis2@ukonline.co.uk Tel./Fax.: 01747 841004

**Appendix 6****A Ladder of Empowerment****Maureen Ellis**

Summary of skills / circumstances, locus, process, goals, power changes, based on: Rocha, E. (1997) 'A Ladder of Empowerment', in *Journal of Planning Education and Research*, 17: 31. Used in early stages of this research in interviewing practitioners.

## Community Empowerment

#

## Rung 5 Political Empowerment

Locus strictly community; altering institution(s); policy influence; curriculum change; positions of control; public community impact; expanded access to resources; structural changes.

#

## Rung 4 Socio-Political Empowerment

Politicised link between individual and community action; knowledge acquired; perceive social, political, and economic contradictions in other aspects of community life; politicised link between individual and community action; critical awareness of disjunctions in structure and power; awareness of battle requiring long-term structural change; collaborative action, challenge oppressive institutional arrangements.

#

## Rung 3 Mediated Empowerment

Locus is individuals or community; providing knowledge and info for decision-making and action; professionalized transfer of knowledge and benefit in an expert / client relationship. Models: i. 'Prevention' - domineering, dependency, teaching relationship, or ii. 'Rights' – unequal 'helping', learners seen as powerless, not ready, lacking knowledge, skills for action. iii. Best model, collaborative, uses case study, profile, open acknowledgement and discussion of pitfalls, conflicts, contradictions.

#

## Rung 2 Embedded Individual Empowerment

Individual works within social, political or economic environment; symbolic personal free space for reshaping within local neighbourhood geographical structures; competence, mastery, participation, support; acquisition of skills, knowledge, experience and self-efficacy through participation in organisations.

#

## Rung 1 Atomistic Personal Empowerment

Increased individual coping skills and efficacy; Gradual increase in self-control; dealing with individual problems without altering systems.

#

## Individual Empowerment

**Appendix 7****Research Consent Form**

The Personal and Professional Development of the Critical Global Educator  
 Institute of Education, London University  
 Maureen Ellis  
 Supervisors: Professor Michael Reiss and Dr Doug Bourn

1. I freely and voluntarily consent to be a participant in this research project ( )
  
2. I understand that my participation is voluntary, and I can withdraw at any time without giving a reason ( )
  
3. I have read the aims of the research, have been given the opportunity to ask questions regarding the procedure, and my questions have been answered to my satisfaction ( )
  
4. I understand that the researcher will hold all information and data collected securely and in confidence and that all efforts will be made to ensure that I will not be identified and I give the researcher permission to hold relevant personal data ( )

Name of Participant:

Signature:

Contact details:

Date:

Researcher's Name and Signature:

I agree to abide by the procedure I have described above, and will retain a copy of informed consent form for my records.

## **Appendix 8 Discourse for Deliberative Democracy: Unlocking Cryptogrammar**

Sample handout used in Teacher-Training and conference sessions.

1. Structural vs Discourse: A discourse approach to Language learning and teaching:
  - i. respects context, social relations, genre, use over usage, agency, life;
  - ii. acknowledges 'voice', values, raising ethical, moral, social issues underlying dominant routines, distinguishing 'dead' texts, structures, mere rhetoric, from re-levant, 'live', 'open' 'texts';
  - iii. skills macro top-down, alongside micro bottom-up, communication;
  - iv. addresses today's semiotic glut of multi-media, multi-modal 'text' forms;
  - v. satisfies learner-centred pedagogy, myth, and motivation.
  
2. Strategies for closer observation, oppositional reading, and dialoguing with text:
  - i. Volume: proportion of attention, repetition, focus, balance; reference (anaphoric importance, cataphoric suspense, exophoric flattering);
  - ii. Generality or specificity: concrete/ abstract; literal / metaphoric; individual / collective; immediate / mediated; present state, event, action, perception / history and background; permanent/ temporary; short term / long term; local / global; subjective / objective; lay / technical; synonyms, gradable antonyms, euphemisms, hybrid genres, intertextuality and discourses?
  - iii. Prominence: functions and sequencing of propositions eg generalisation, causality, conditionality, contrast, example ...;
  - iv. Relevance / highlight: + - modifiers, adverbials, semantic prosody, discourse engineering, lexical collocations, corpus linguistics,
  - v. Explicit vs implicit: Assumptions and presuppositions; given theme / new rheme; Apparent denial, empathy, concession; Modality; Tense;
  - vi. Inclusion vs exclusion: pronouns may identify collocational 'enemies' and 'friends'; dichotomies; social deixis; intertextual references;
  - vii. Attribution of agency, responsibility, blame: nominalisation, passives, reifications; politeness and face; Speech Act analysis.
  - viii. Perspective or point of view: schema, values, thoughts, perceptions, deixis;
  - ix. Fact ~ opinion: mapping discourse structure; direct / indirect speech and thought representation; transitivity analysis; identifying attitude, irony, sarcasm, satire; Grice's maxims of Quantity, Quality, Relevance, Manner;
  - x. Stakeholder voices: uni- or vari-directional voicing; silences, gaps, obfuscations, contrived congeniality, pluralist relativism or deliberation?

Remember: To practise these skills, your students will need to be provided with challenging multi-modal, multi-media, open-ended 'texts' for discussion and debate!

## Appendix 9

## Halliday: Systemic Functional Linguistics

Sample handout used in Teacher-Training and conference sessions.

Dialectical, interactive, third way political literacy can turn consumers into producers, distinguishing rhetoric from deliberative discourses.

A metafunctional approach to language, enables students to separate the ideational, from the interpersonal and the textual elements in 'text' clarifying understanding and developing analytical skills which are crucial to democratic citizenship. The table below is an adaptation of such a framework.

### Ideational

Field in which the activity or content belongs;

Participants: who or what is being discussed – how specifically are these identified, or is the reference kept at a level of abstraction. If so, why?

Processes: Transitivity / Intransitivity? Are activities described in material (eg throw), mental (eg believe), verbal (eg protest), or relational (eg being) terms?

Circumstantial information provided (time, place, manner, cause, etc);

Lexis or vocabulary, the domain it represents, and level of technical terminology.

### Interpersonal

Tenor or relationships between speaker or writer and the receiver of the communication or text.

Mood: does the text use declarative, interrogative or imperative forms?

Modality: degrees of probability, obligation, certainty, eg must, should, can, will...;

Polarity: are ideas expressed in positive or negative terms?

Vocation: terms of address, eg student, professionals, readers, Dear Sir, ...;

Person: whether written in the first, second or third person, eg you, we, he, I, our, ...;

Speech function: statements, invitations, warnings, offers, refusal, denial, complaint;

Attitude: conveying emotion, affect, stance, eg unfortunately, luckily, + adjectives.

### Textual

Mode or medium of communication, which links the context to the co-text, or how the message is conveyed;

Foregrounding or focus on new information: phonological, font, colour, music, sound and volume, location or placement;

Reference: how the message is held together, linked, or framed, to make its impact with the context in which it is set, deixis, eg specific times, places, people;

Theme / Rheme: structural arrangement, eg known to unknown, familiar to new indicates assumptions, presumed/shared knowledge, desired emphasis;

Conjunction: links of causality, time, contrasts. May indicate justification or assumptions when factual statements categorically delivered.

## Appendix 10      Familiarisation Notes

Sent to Interviewees along with the Interview Schedule prior to recorded interviews.

Dear Interviewee,

My first interview was with an experienced MA educator whose work contributed to the regulation of Global Citizenship Education for Sustainable Development (GCESD) in teacher training in Wales. She suggested I advise interviewees to prepare a few notes in advance, since the schedule is substantially thought provoking. The prompts below attempt to supplement and simplify the questions.

Q 3.3 also requires some selection of evidence. Examples of my own imaginary portfolio would be conference paper, journal article, students' work, correspondence ...

Section 1 is looking for Holistic motivations which have guided your progress from

- i. personal tacit beliefs and theory; to
- ii. wider professional response-ability within institutions, organisations, networks, NGOs; to
- iii. your current global educational, social, economic or political goals.

Section 2 shifts focus to establish the 'Rules of the game' in your life and work:

- i. supporting / absent parameters / assessments / eg LA, Ofsted, curriculum, timetable;
- ii. power/ resources, practices, and ethics of your discipline / teaching /profession;
- iii. controversial global issues you make 'glocal' by your teaching / work.

Section 3 discusses Instruments or resources in your growing political (making a difference) efficacy:

- i. multiple perspectives, relevance, social media, students as producers;
- ii. critical discourse analysis or close scrutiny of language in action;
- iii. criteria / evidence which you value when assessing your own progress.

Section 4 extends context to Organisations you have found successful in bringing about change:

- i. face-to-face / online; cross-disciplinary; educational or socio-cultural;
- ii. inter-institutional mergers and coalitions for powerful systemic /structural change;
- iii. examples of border crossing, gaps bridged, difficulties overcome, lessons learnt.

Section 5 further extends context from you in your most effective COP, to current Tensions:

- i. your naming of gaps between 'potential and powers' versus 'practices and outcomes';
- ii. your suggestions for bridging theory/practice, text/context or word/deed dissonances or absences;
- iii. where you have used your power to effect systemic, structural, policy change.

Please don't hesitate to get in touch if necessary, and thank you very much for your support in this.

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**Appendix 11:** Initiatives and publications related to GCESD. Asterisks indicate the three documents analysed in Chapter 5 of this thesis.

| Year | Global   | Regional                                    | National  | Publications                          |
|------|--|---|---|---------------------------------------|
| 1928 | Int. Fed. of Social Workers  |   |   |                                       |
| 1949 | International Assoc. of Universities/UNESCO-based                      |   | Colonial/ 1963Com'wlth Dev Corp   |                                       |
| 1985 | Live Aid Campaign  |   |   |                                       |
| 1986 |  |   | New Economics Foundation  |                                       |
| 1987 | Earth Charter;<br>UN: World Commission on<br>Env & Dev. Brundtland Com |   |   |                                       |
| 1990 | Talloires (Univs) Declaration  |   | Cross-curricular Citizenship  |                                       |
| 1992 | Rio Summit<br>UNFCCC   |   |   |                                       |
| 1993 | Global Witness (London)  |   | Dev Ed Centres + INGOs form Dev Ed Association.                               |                                       |
| 1996 |  | OECD: Lifelong Learning                     | Env Assoc of Unis and Colleges  |                                       |
| 1997 | Global Reporting Initiative (Boston)                                   |   | Labour Govt creates DfID;<br>Sustainable Dev Action Plan;<br>QAA established. | Oxfam: A Curr for Gl. Cit. (1)        |
| 1998 |  |   | National Curriculum<br>QCA Crick Report                                       |                                       |
| 1999 |  | Bologna Process creates<br>European HE area | Global Teachers Project   |                                       |
| 2000 | Millenium Dev Goals  |   |   | DfES: Global Dimension in Schools (1) |

# Appendix 11 continued:

|      |   |   |  |  |  |
|------|---|---|--|--|--|
| 2001 |   |   |  | CoE: Dev Ed Awareness Raising / Developing Europeans' Engagement for the Eradication of Poverty                  | NFER: Citizenship Education Longitudinal Studies   |
| 2002 | Global Partnership for Ed.; INEE (New York); Jo'burg Summit: SD   | General Agreement on Tariffs and Services; CoE N/S Cent: Maastricht GE  |  | First C-SAP conference; Statutory Cit.Ed KS3/4   |  |
| 2003 | UNESCO Literacy   |   |  | Tax Justice Network (London)   |  |
| 2004 |   |   |  | DfES: World-class education; HEA (York)  |  |
| 2005 | UN: Millenium Eco Assmt; Make Poverty History Campn UN: DESD;   |   |  |  | *Dept for Ed & Skills: Global Dimension in Schools (2)   |
| 2006 | Global University Leaders Forum (Switzerland)   |   |  | Higher Ed Academy: Blended Learning  | Ofsted: Citizenship; *Oxfam: Education for GL Cit'ship (2)   |
| 2007 | International Sust. Campus Network  | Lisbon Treaty(w Cit Initiative); European Consensus document supporting Dev Ed.                                 |  | Int. Broadcasting Trust media report<br>Ofsted: Religious Ed report  | Oxfam: School Partnerships<br>Ajegbo Report;<br>*QCA: Global Dimension in Action;<br>QCA: Secondary Curriculum |
| 2008 |   |   |  | Quality Assurance Agency: Media; HEFunding Council for England:Sus Dev;  | Dev Ed Assoc: Our Global Future  |
| 2009 | Global University Network for Innovation (Spain)  | Concord: Euro NGO Confed for Relief and Development.  |  |  | Dev Ed Assoc: Teachers' Attitudes  |
| 2010 |   | Cncil of Eur: Ed for Dem Cit/ Human Rts Ed.<br>CoE: Gl Ed Guidelines<br>Eur Cncl Ed & Training: Key Competences |  | HoC: Outdoor Learning<br>Ofsted: Citizenship Established?  | Nat. Fdtn for Ed Res: Cit.Ed Longitudnl Sts<br>World Wildlife Fund: Common Cause                               |
| 2011 | UNEcon Cncl for Eur: Competences;<br>UNESCO: ESD;<br>UNESCO: Internet;<br>World Bank/ Inst. Security Studies; | EC: Citizens Initiative;<br>Eur Cncl Ed & Training: Lifelong Learning   |  | Centre for Soc, Anthropol, Pol closed;<br>Dev Ed Assoc renamed Think Global;<br>Qual Teacher Status: Competences | Assoc. for Sc Ed. Outdoor Wkng Group<br>Dev Ed Assoc: Global Skills Gap  |
| 2012 |   | EACEA: Citizenship Ed.  |  | Int. Broadcasting Trust: social media  |  |



**Appendix 12:**

DfES *Developing the Global Dimension in the School Curriculum*

[http://clients.squareeye.net/uploads/dea/documents/s\\_dev\\_global\\_dim.pdf](http://clients.squareeye.net/uploads/dea/documents/s_dev_global_dim.pdf)

# Developing the global dimension in the school curriculum

## Audience

Headteachers,  
senior managers,  
governors,  
local education authorities,  
teachers and  
early years practitioners

## Primary and Secondary Schools

Status **Recommended**

Date of issue **March 2005**

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# Contents

|   |    |
|---|----|
| Overview .....  | 1  |
| Introduction .....                                      | 2  |
| The National Curriculum and the school curriculum ..... | 3  |
| The Global Dimension in practice .....                  | 5  |
| Foundation Stage.....                                   | 6  |
| Key Stage 1.....  | 8  |
| Key Stage 2.....  | 10 |
| The 8 key concepts .....                                | 12 |
| Key Stages 3 and 4 .....                                | 14 |
| Whole school .....                                      | 18 |
| Resources and support.....                              | 22 |

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Edmonton**

**Holy Trinity CE, Dobcross**

**Knights Enham Junior  
School, Andover**

**Lea Junior School, Slough**

**Merley First School, Poole**

**Piddle Valley CE VA First  
School, Dorchester**

**Portway Infant School,  
Andover**

**Prince Henry's Grammar  
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**Roose Primary School,  
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**Ulverston Victoria High  
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**Westwood Junior and Infant  
School, Oldham**

*This booklet is principally aimed at headteachers, senior managers, governors, local education authorities, early years practitioners and teachers (including trainee teachers), particularly those responsible for planning and implementing the school curriculum and training teachers. Its purpose is to show how, in a global society, the global dimension can be integrated into both the curriculum and the wider life of schools.*

# Overview

The global dimension incorporates the key concepts of global citizenship, conflict resolution, diversity, human rights, interdependence, social justice, sustainable development and values and perceptions. It explores the interconnections between the local and the global. It builds knowledge and understanding, as well as developing skills and attitudes.

Schools\* already do a lot to promote the global dimension. For example, schools which have established a strong programme of National Curriculum citizenship (non-statutory for PSHE and citizenship in Key Stages 1 and 2, and as a statutory subject in Key Stages 3 and 4) address many of the key concepts of the global dimension.

The aim of this booklet is to develop this further and place the school curriculum within a broader, global context, showing how all subjects can incorporate the global dimension.

It explains why the global dimension is important and outlines the benefits which it can bring to young people. It shows how the global dimension is incorporated into the National Curriculum (including the Foundation Stage), and how it can enrich much of what already happens in schools, improving standards and increasing teachers', children's and young people's motivation.

The booklet shows opportunities for building the global dimension into the Foundation Stage, all Key Stages and all subjects. Examples of practice are offered to illustrate how this can be done.

Moreover, the booklet explores why the global dimension needs to permeate the wider life and ethos of schools and how this can be done.

**Related documents:** National Curriculum, Curriculum Guidance for the Foundation Stage

For further information and resources, please see 'Resources and support' on p22.



\* The word school is used throughout this booklet to refer both to schools and to other places where education takes place such as early years settings and Pupil Referral Units



# Introduction

*Global issues are part of children and young people's lives in ways unfamiliar to previous generations. Television, the internet, international sport and increased opportunities for travel all bring the wider world into everyone's daily life. UK society today is enhanced by peoples, cultures, languages, religions, art, technologies, music and literature originating in many different parts of the world. This provides a tremendous range of opportunities to broaden children and young people's experience and knowledge. However, although economic advances have meant huge improvements that have changed the lives of millions of people, one in five of the world's population still live in extreme poverty. They lack access to basic healthcare, education and clean water, with little opportunity to improve their condition. Global poverty impacts negatively on us all.*

The actions of all people impact on others throughout the world. For example, the direct and indirect effects of environmental damage such as land degradation and greenhouse gas emissions do not stop at national boundaries. Equally, economies around the world are more interdependent than ever, reliant on both trade with, and investment from, other countries. What a consumer in one country chooses to buy affects a producer in another country. The solutions to many global problems, whether climate change or inequality, are more likely to be realised through genuine understanding of our mutual interdependence, and of that between humans and the natural world.

Education plays a vital role in helping children and young people recognise their contribution and responsibilities as citizens of this global community and equipping them with the skills to make informed decisions and take responsible actions. Including the global dimension in teaching means that links can be made between local and global issues. It also means that young people are given opportunities to: critically examine their own values and attitudes; appreciate the similarities between peoples everywhere, and value diversity; understand the global context of their local lives; and develop skills that will enable them to combat injustice, prejudice and discrimination. Such knowledge, skills and understanding enables young people to make informed decisions about playing an active role in the global community.

The global dimension can be understood through the 8 key concepts on pages 12 & 13 (the centre spread): global citizenship, conflict resolution, diversity, human rights, interdependence, social justice, sustainable development



and values and perceptions. The DfES International Strategy (see p22) states that "all who live in a global society need an understanding of the eight key concepts" (p6) to meet Goal 1 of the Strategy which is "Equipping our children, young people and adults for life in a global society and work in a global economy."



# The National Curriculum and the school curriculum



## National Curriculum

The National Curriculum includes the global dimension in both the overarching statement about the values, purposes and aims of the curriculum and within specific subjects.

The values and purposes of the National Curriculum state: *“Education influences and reflects the values of society, and the kind of society we want to be... Education is... a route to equality of opportunity for all, a healthy and just democracy, a productive economy, and sustainable development. Education should reflect the enduring values that contribute to these ends. These include valuing ... the wider groups to which we belong, the diversity in our society and the environment in which we live... education must enable us to respond positively to the opportunities and challenges of the rapidly changing world in which we live and work ... we need to be prepared to engage as individuals, parents, workers and citizens with economic, social and cultural change, including the continued globalisation of the economy and society, with new work and leisure patterns and with the rapid expansion of communication technologies.”*

Aim 1 of the National Curriculum is *“The school curriculum should aim to provide opportunities for all pupils to learn and to achieve.”* It states that *“The school curriculum should contribute to the development of pupils’ sense of identity through knowledge and understanding of the spiritual, moral, social and cultural heritages of Britain’s diverse society and of the local, national, European, Commonwealth and global dimensions of their lives.”*

Aim 2 is *“The school curriculum should aim to promote pupils’ spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.”* It states *“The school curriculum... should develop their knowledge, understanding and appreciation of their own and different beliefs and cultures, and how these influence individuals and societies. The school curriculum should pass on enduring values, develop pupils’ integrity and autonomy and help them to be responsible and caring citizens capable of contributing to the development of a just society. It should promote equal opportunities and enable pupils to challenge discrimination and stereotyping. It should... secure their commitment to sustainable development at a personal, national and global level.”*







**Attitudes and values** are central to the aims of the National Curriculum and to the global dimension. These are developed and made explicit through the curriculum, the classroom environment and the wider school ethos.

The global dimension contributes to the development of **key skills** including Communication, cross-cultural communication, working with others, and an awareness of diverse perspectives on issues. It contributes to thinking skills by encouraging pupils to analyse, evaluate, question assumptions; and creatively identify ways to achieve positive change.

**Programmes of study** such as geography, history, art and design, design and technology, music and citizenship make explicit mention of the global dimension. However, all subjects provide opportunities for the global dimension and are enhanced by its inclusion.

Beyond the National Curriculum there are other important developments that demonstrate the importance of the global dimension:

## Excellence and enjoyment

*“The 31 successful primary schools that Ofsted looked at in detail were successful because they took ownership of the curriculum, shaped it and made it their own, so that they could offer their children excellent teaching and a rich experience that was unique to their school.”*

(Excellence and Enjoyment: A strategy for primary schools, p15, 2003, DfES)

There are also opportunities for secondary schools to use the secondary strategy to develop a broad and balanced curriculum incorporating the global dimension.

## Diversity and inclusion

Providing opportunities for children and young people to learn about and explore similarities and differences is central to developing the global dimension. One of the duties placed upon schools by the Race Relations Amendment Act (RRAA) 2000 is to promote good relations between persons of different racial groups. The statutory inclusion statement within the National Curriculum supports the modification of the programmes of study to meet the needs of all learners. In the light of the RRAA 2000 and the inclusion statement schools have a responsibility to provide a broad and balanced curriculum for all children and young people.

The global dimension is appropriate for children and young people of all backgrounds, ages and abilities. The school curriculum should meet the needs of children and young people and reflect the context of the wider community beyond the school. Children and young people themselves bring different experiences, interests and strengths (including those that are social, cultural, linguistic, ethnic and religious) that influence the way they learn. These experiences can also provide an invaluable contribution to what they learn. It is important for schools to ensure due care and attention is given to the use of language and the portrayal of images, for example, to ensure that developing countries are not typecast, but that materials reflect a balanced and undistorted representation of the cultural, socio-economic and political diversity.

The QCA guidance ‘Respect for all: valuing diversity and challenging racism through the curriculum’ offers practical support to schools as they promote race equality and positive race relations through different subjects in the curriculum. This may provide a useful starting point when exploring such issues in the context of developing the global dimension. ([www.qca.org.uk/respectforall](http://www.qca.org.uk/respectforall))



# The global dimension in practice

Learning across the curriculum can be an important way of supporting children and young people to understand global issues and to make links between their learning in different subjects. The eight concepts on p12 provide a conceptual framework for thinking about the global dimension and building it into the curriculum.

Pages 6 & 7 provide a number of practical examples of how the global dimension might be incorporated at the Foundation Stage. Pages 8-14 consider specific subjects at each Key Stage. This is not an exhaustive list and consideration of the 8 concepts (p12-13) and of the global aspects to a range of topics will help schools to think of more opportunities in the subjects listed and also in others such as Business Studies.

The 8 concepts were developed to provide a framework within which to understand the global dimension. They are all important and interrelated but, in different contexts, different concepts take a more central position and underpin the others.

In lesson planning, they can be used as 'lenses' to look at issues in a range of ways. For example, if a class looks at a particular song in Music: through a conflict resolution 'lens', they might consider the conflict or conflict resolution implicit in the words; through a diversity 'lens' they might consider the diverse cultural influences on the musical composition; and through a sustainable development 'lens', the sustainability of the instruments used.

The concepts can also help with planning and evaluation. While no school or class will address each equally, the 8 concepts are interconnected and an integrated approach is essential. For example, good education for sustainable development incorporates aspects of all eight concepts.

## 8 key concepts

- global citizenship
- conflict resolution
- diversity
- human rights
- interdependence
- social justice
- sustainable development
- values and perceptions

## Differentiation and progression

The global dimension is best planned for with a view to progression through the Key Stages and the role of non-formal learning. Children and young people will develop according to their own level of understanding and will move through the developmental stages but this may not equate to the Key Stages as outlined. Progression can be described as follows:

**In the Foundation Stage** children are offered a variety of experiences that encourage and support them to begin to make connections between different parts of their life experience. They become aware of their relationships to others and of the different communities that they are part of, for example, family and school. They begin to develop awareness of diversity of peoples, places, cultures, languages and religions. They begin to understand fairness, the need to care for other people and the environment, and to be sensitive to the needs and views of others.

**At Key Stage 1** children begin to develop a sense of their own worth and the worth of others. They develop a sense of themselves as part of a wider world and gain awareness of a range of cultures and places. They learn that all humanity shares the same basic needs but that there are differences in how and to what extent these needs are met.

**At Key Stage 2** children develop their understanding beyond their own experience and build up their knowledge of the wider world and of diverse societies and cultures. They learn about the similarities and differences between people and places around the world and about disparities in the world. They develop their sense of social justice and moral responsibility and begin to understand that their own choices can affect global issues, as well as local ones.

**At Key Stage 3 & 4** children and young people develop their understanding of their role as citizens within local and global contexts and extend their knowledge of the wider world. Their understanding of issues such as poverty, social justice and sustainable development increases. They realise the importance of taking action and how this can improve the world for future generations. They critically assess information available to them and challenge cases of discrimination and injustice.

Throughout their school experience, children's and young people's awareness and understanding of the global dimension might progress as follows:



*In the Foundation Stage children are offered a variety of experiences that encourage and support them to begin to make connections between different parts of their life experience. They become aware of their relationships to others and of the different communities that they are part of, for example, family and school. They begin to develop awareness of diversity of peoples, places, cultures, languages and religions. They begin to understand fairness, the need to care for other people and the environment, and to be sensitive to the needs and views of others.*

# Foundation Stage

For ease of reference the activities have been arranged by area of learning. The headings show the area of learning which is likely to be the main focus of each activity. Most activities will contribute to more than one area of learning. For example, the activity around reusing, repairing and recycling materials and making toys appears under PSED because of the contribution to showing concern for the environment. It also links to other areas including designing and making skills in K UW and using tools and equipment in PD. In approaching each activity in the classroom, the practitioner may choose a different focus to that suggested below.

## Personal, social and emotional development

Children consider people in particular situations and whether they might be happy, sad, hungry or lonely using pictures and photographs.

Children look at photos of other children from around the world and discuss what needs we all have such as love, a home, friends, food, water, security and shelter.

Children listen to and discuss stories from different countries about issues of right and wrong, the needs of others and how we can help one another.

Children talk about places they have visited for different reasons, for example, on holiday, for recreation, religion or to visit relatives. They discuss how they feel about places. These discussions might be triggered by objects such as travel tickets or money.

Children can be involved in reusing, repairing and recycling materials, instead of throwing them away. Learning might be triggered by looking at recycled toys or making toys from 'rubbish'.

Practitioners encourage children to try activities from different cultures and contrast differences and similarities for example, food choices relating to cultural and religious traditions.

Children discuss the unfairness of bullying people due to physical appearance, for example, through stories.



## Communication, language and literacy

Children listen to and talk about stories from around the world and on topics such as fairness and the environment.

Children imitate the positive, anti-discriminatory language of the practitioner.

In conflict situations, children are encouraged to consider others' feelings and suggest appropriate ways forward. They also do this when not directly involved in a conflict through discussing photos, stories and through puppets.

Children talk about how their behaviour affects others. They consider what might happen if they acted differently.

Children hear a range of languages spoken by children or people they have connections with. Community languages are valued. Children are introduced to a range of written scripts and dual language books.

## Mathematical development

When discussing numbers, children's different experience of number in a range of languages is shared with others.

Children play counting games from different countries and count objects from around the world.

Children look at photographs and drawings showing how a range of cultures use number, shape and pattern.

## Knowledge and understanding of the world

Children explore photographs, books and artefacts from around the world and reflect on similarities and differences between people and places locally and elsewhere in the world. Children are introduced to a range of cultures and religions

- The activities in this section are primarily for schools. However the principles and practice will equally apply to non-maintained early years settings providing Government funded Foundation Stage education, as part of the National Curriculum.
- The phrase **early years setting** is used throughout this booklet to refer to providers in receipt of Government funding to provide the Foundation Stage curriculum. These include nursery schools, nursery/reception classes, private nurseries, day care centres, Children Centres, pre-school groups, early years centres, Sure Start local programmes, accredited childminders/childminder network groups approved to deliver early education.
- The word **practitioner** refers to all Foundation Stage practitioners including accredited childminders, nursery managers/assistants, key workers, playgroup managers/workers, classroom assistants.

through stories, music, dance, food and role-play using clothes, cooking implements, symbols and toys.

Children learn about sustainable gardening practices such as composting, and the importance of looking after the environment.

When looking at distant 'strangers' in photographs or video, children can be encouraged to imagine ways of life based on common or familiar experiences: food, brothers and sisters, toys and games. In other words, similarities can be emphasised as well as differences.

Children take part in role play (such as being a travel agent) to explore what different places are like using brochures, pictures and children's own holiday photographs and find these places on maps and globes.

Thematic approaches such as the journey to school, what we do in school or foods that we eat can also be helpful when talking about life in other countries.

A Foundation Stage class in a first school in Poole undertook a topic using the 'Elmer the Elephant' books by David McKee. The class explored the themes of feelings, friendship and sharing using Elmer's stories as the stimulus, and then expanded their work by looking at the Perahera in Sri Lanka. This is a Buddhist festival, during which each temple adorns an elephant with colourful decorations and takes part in a procession carrying the Sacred Tooth of Buddha, accompanied by dancers and drummers. The children's activities included listening to music, dancing and playing drums, printing material, devising patterns and using batik pictures. The children compared Perahera to their own experience of taking part in festivals and celebrations, which were mainly Christian or secular. The topic culminated in a celebration of their own.



## Physical development

Children play games and learn dances from diverse cultures which show interdependence and promote cooperation.

Children shop for, prepare and taste food and discuss what it is like and where it is from.

Children discuss water and what it is used for, understanding the importance of clean drinking water and that some people have to travel a long way to find this. They might discuss their school policy on having access to drinking water during the school day.

Children compare needs and wants, for example, I need clean drinking water and I want a new toy.

## Creative development

Children participate in music, dance and games from different places. Parents/carers are encouraged to share their own songs and artefacts.

Children use patterns, textiles and designs from diverse cultures and countries.

*Children begin to develop a sense of their own worth and the worth of others. They develop a sense of themselves as part of a wider world and gain awareness of a range of cultures and places. They learn that all humanity shares the same basic needs but that there are differences in how and to what extent these needs are met.*

# Key Stage 1

## English

Children have opportunities to read, in both fiction and non-fiction books, about people, places and cultures in other countries.

- By doing this they can deepen their knowledge and understanding of themselves and the world in which they live.

## Mathematics

Children begin to use number in a range of different contexts and explore number patterns, puzzles and games from a range of cultures.

- By doing this they can learn to appreciate the mathematical ingenuity of a range of cultures.

## Science

Children learn that everybody needs food and water to stay alive.

- By doing this they can learn about the universality of human needs.

## Design and technology

Children recognise the different needs of people from a range of cultures and begin to identify ways in which needs have been and could be met.

- By doing this they can develop an empathy for other people's needs.

## ICT

Children gather information from a variety of sources.

- By doing this they can learn how to access information about different cultures and places.

## History

Children learn about the lives of significant people and past events in Britain and the wider world.

- By doing this they can appreciate the significant contribution made by people from all over the world to the history of the UK.

## Geography

Children become aware of their own feelings about people, places and the environment and gain awareness of the wider world.

- By doing this they can begin to understand how they and the place where they live are linked with other places in the world.



Pupils at an infant school in Edmonton, North London, brought in tins and packets of everyday food. Using the labels from the food they found out where the food had come from, put the labels around a world map and then drew lines between the places and the labels. They found out what these places were like and how they would travel to them. In doing this, the children learnt that we depend on other countries for much of our food, and began to develop an awareness of the wider world.

## Art and design

Children talk about and begin to understand differences and similarities in art, craft and design from a range of cultures and traditions.

- By doing this they can learn to appreciate the rich variety and diversity of art and design and extend their knowledge of a range of cultures.

## Music

Children listen and respond to music from diverse cultures and begin to recognise and compare styles, as well as becoming familiar with instruments from a range of countries and musical traditions.

- By doing this they can learn to take an interest in and value diverse cultural traditions.

## PE

Children play simple games and create and perform dances from diverse cultures.

- By doing this they can learn to co-operate with others and appreciate the role of games, sport and dance in a range of cultures.



At an Infant School in Andover, Year 2 children have been trialling UNICEF's 'First Steps to Rights' material. They have imagined travelling to a new planet and packed a bag to show what they would need to take from earth in order to survive. They decided the most important were: water, food, family, plasters to cover cuts, maps and toys. They have thought about what makes a good shelter. They discovered that families all over the world are different but that children and grown ups need to be loved and show love in similar ways. They have mimed fishing in China, watering plants in Kenya, having water fights in Australia and making a cup of tea in France, and realised they are things we do in England too. When Oliver found out that some people only have one bucketful of water to use for the whole day he said "It's not fair, because we get to use as much water as we need by just turning the tap on." After their first Rights, Respect and Responsibility lesson Glenn said the first thing he would do in 'choosing time' was read more 'articles' from the poster of the UN Convention on the Rights of the Child.

## PSHE and Citizenship

Children learn about themselves as members of a community, with rights and responsibilities for themselves, for others and for their environment. They learn about their own and other people's feelings and become aware of the views, needs and rights of others. They begin to recognise that they have an active role to play in their communities.

- By doing this they can develop an understanding of the universality of human rights, and begin to appreciate that they belong to a wider community. They are also beginning to develop their ability to empathise.

## RE

Children learn that people in their own community and around the world have diverse belief systems and recognise similarities between them.

- By doing this they can begin to develop an awareness of and respect for different points of view.

A primary school in Dorchester borrowed some South African items from DEED (their local Development Education Centre). These are mostly toys, such as lizards, frogs and dolls. South African children make these for themselves from things like telephone wires and old bolts, which are then decorated with beads. Pupils looked at repeating patterns in the colours, then made their own designs, plotted these on graph paper, and made them into toys using beads. This supported their creative and mathematical thinking and developed their empathy with the makers of the original artefacts. The children understood how some materials can be used again and appreciated the resourcefulness of children. In addition, they created something to be proud of!



*Children develop their understanding beyond their own experience and build up their knowledge of the wider world and of diverse societies and cultures. They learn about the similarities and differences between people and places around the world and about disparities in the world. They develop their sense of social justice and moral responsibility and begin to understand that their own choices can affect global issues, as well as local ones.*

# Key Stage 2

## English

Children read stories, poetry and texts drawn from a variety of cultures and traditions such as diaries, autobiographies, newspapers and magazines, all of which can include the global dimension. They engage in discussions and debates about topical issues and use drama to explore the experiences of others.

- By doing this they can learn more about their own identity, the world and their role within it.

## Mathematics

Children develop an understanding of the universality of mathematics.

- By doing this they can learn what a range of cultures have contributed to the development and application of mathematics.

## Science

Children learn more about life processes common to humans and about ways in which living things and the environment need to be protected.

- By doing this they can appreciate the part that science has played in technological developments globally.

## Design and technology

Children learn to design and make products and evaluate how a range of different products work.

- By doing this they can learn to consider the needs of people from diverse cultures and places who use the products they design. They can also learn how technology can be used to improve the world and contribute to the development of society.

## ICT

Children learn to use a wide range of ICT tools, for example, email, video conferencing, and information sources to support their work.

- By doing this they can explore the potential of information and communications technology for learning more about, and communicating with, people from different cultures and countries, and how ICT can transform the lives of people in different cultures and countries.

## History

Children learn about the social, cultural, religious and ethnic diversity of societies in Britain and the wider world and make links between these societies. They learn about the everyday lives of men, women and children in past societies.

Pupils at a primary school in Barrow in Furness, have been considering sustainable development on a global scale through the use of CDEC's 'A Survival Pack for Future Citizens'. Pupils have taken part in a large number of activities focused on the different things they need to survive (food, water and shelter). They built a shelter and considered what it is like to be a refugee. Many of the activities have adopted Philosophy for Children and Critical Skills methodology. Activities have included both classroom based and outdoor sessions.



- By doing this they can make links between events in different countries and compare the lives of people in other countries in the past with those of people from their own country. Learning about past conflicts can help children develop insights into topical situations.

## Geography

Children make comparisons between their own lives and those of people in other countries. They also learn about environmental change and sustainable development.

- By doing this they can learn to recognise how places fit within a wider geographical context and are interdependent. They can learn how people can improve the environment or damage it and how decisions about places and environments affect the future quality of people's lives.

## Modern Foreign Languages

Children start to learn a language other than English and about the culture of the countries and communities where that language is spoken. They learn that many English words have roots in other languages.

- By doing this they can appreciate that languages influence each other and may have common features. They can appreciate linguistic diversity in their own society and around the world. They are encouraged to develop positive attitudes towards non-English speakers.

A junior school in Andover taught children's rights to one Year 6 class and kept the other as a control group. Both classes were given a questionnaire to evaluate their knowledge and understanding before the work started, and again at the end of the summer term. They used UNICEF's 'Time for Rights', websites and activities developed by the teachers. The children learnt about respect, rights and responsibilities alongside a school 'code'. They learnt that everyone has a right to an education and that they have a responsibility to respect that right and not disrupt others' learning.

The children responded very enthusiastically and within two weeks a significant difference was noted between the classes. The 'Rights' group were more tolerant of each other and were making more effort to listen to each other. Children who had not previously shown an interest in school started bringing in downloaded information about children's rights from home. Three started taking time out to calm down rather than stay in the lesson and disrupt others. Many would talk in terms of their own and others' rights and responsibilities when working, asking others to be quiet as they had a right to learn and the others had the responsibility to listen and be quiet so they could learn too.

This proved such a great success that the school has since taken it on school wide.

## Art and design

Children compare ideas, methods and approaches used in a range of cultures and traditions and learn about the diverse roles of artists, craftspeople and designers working in these cultures and traditions.

- By doing this they can experiment with methods and approaches used by artists, craftspeople and designers from a range of cultures, learn more about the context within which these people work, and use what they have learnt to inform their own work.

## Music

Children learn about the music of a range of cultures and traditions. They perform music, and can use instruments from a range of diverse cultures.

- By doing this they can begin to appreciate and recognise how a range of musical traditions influence each other.

## PE

Children learn about the games, sport and dance of diverse cultures and traditions and work together as a team.

- By doing this they can develop an understanding of the influence of diverse dance forms on each other and an appreciation of the value of working co-operatively.

## PSHE and Citizenship

Children discuss and debate topical issues, including global problems and events. They learn to understand other people's experiences, to appreciate the range of religious and ethnic identities in the United Kingdom and to recognise and challenge prejudice and stereotypes.

- By doing this they can develop a sense of themselves as members of a world-wide community in which there exists a wide range of cultures and identities but a common humanity.

## RE

Children learn about the world's major religions and about how each individual is important.

- By doing this they can appreciate religious diversity in their own society and around the world. They can learn about diverse religious beliefs with regard to the environment and how religions impact upon people's lives.

At a primary school in Ashton Under Lyne, a piece called 'War and Peace' was developed in music and literacy lessons. Children from Year 6 were particularly moved by the Iraq war.

In a literacy lesson they 'brainstormed' ideas around the theme of war and its effects. From these ideas they started to compose lyrics and music during music lessons with a visiting musician. A backing track was composed that showed the contrasts between war and peace. Upon completion, time was spent developing the piece so that it could be presented as a thought provoking drama. Part of this involved the design, in art lessons, of costumes and props that would enhance the dramatic impact.

The completed piece was performed to parents at school, the DEP 25th Birthday party and at Manchester Cathedral, to great acclaim.

After visiting their local museum to see objects from other cultures, children at a Birmingham school were asked to choose one object that represented their cultural identity. In doing this, children realised how difficult it is to base judgements of another culture on observing a few artefacts. They started to appreciate how false assumptions are sometimes made about cultures about which we have limited information.

# The 8 key concepts

Underlying the idea of the global dimension to the curriculum are 8 key concepts

## Global citizenship

*Gaining the knowledge, skills and understanding of concepts and institutions necessary to become informed, active, responsible citizens.*

- developing skills to evaluate information and different points of view on global issues through the media and other sources
- learning about institutions, declarations and conventions and the role of groups, NGOs and governments in global issues
- developing understanding of how and where key decisions are made
  - appreciating that young people's views and concerns matter and are listened to; and how to take responsible action that can influence and affect global issues
- appreciating the global context of local and national issues and decisions at a personal and societal level
- understanding the roles of language, place, arts, religion in own and others' identity

## Diversity

*Understanding and respecting differences and relating these to our common humanity.*

- appreciating similarities and differences around the world in the context of universal human rights
- understanding the importance of respecting differences in culture, customs and traditions and how societies are organised and governed
- developing a sense of awe at the variety of peoples and environments around the world
- valuing biodiversity
- understanding the impact of the environment on cultures, economies and societies
- appreciating diverse perspectives on global issues and how identities affect opinions and perspectives
- understanding the nature of prejudice and discrimination and how they can be challenged and combated

## Human rights

*Knowing about human rights including the UN Convention on the Rights of the Child.*

- valuing our common humanity, the meaning of universal human rights
- understanding rights and responsibilities in a global context and the interrelationship between the global and the local
- understanding that there are competing rights and responsibilities in different situations and knowing some ways in which human rights are being denied and claimed locally and globally
  - understanding human rights as a framework for challenging inequalities and prejudice such as racism
    - knowing about the UN Convention on the Rights of the Child, the European declaration on Human Rights and the Human Rights Act in UK law
    - understanding the universality and indivisibility of human rights

## Interdependence

*Understanding how people, places, economies and environments are all inextricably interrelated, and that choices and events have repercussions on a global scale.*

- • understanding the impact of globalisation and that choices made have consequences at different levels, from personal to global
- appreciating the links between the lives of others and children's and young people's own lives
- understanding the influence that diverse cultures and ideas (political, social, religious, economic, legal, technological and scientific) have on each other and appreciating the complexity of interdependence
- understanding how the world is a global community and what it means to be a citizen
  - understanding how actions, choices and decisions taken in the UK can impact positively or negatively on the quality of life of people in other countries



The global dimension can be understood through the 8 concepts. These provide a conceptual framework for thinking about and building them into the curriculum. Examples of how the foundation stage curriculum and subjects contribute to the development of these concepts are given on p6-11 and 14-17.

'Global citizenship' appears explicitly in one of the eight boxes, however, each of the concepts can be related to the programme of study for National Curriculum Citizenship and can also be promoted through other subjects.

## Conflict resolution

*Understanding the nature of conflicts, their impact on development and why there is a need for their resolution and the promotion of harmony.*

- knowing about different examples of conflict locally, nationally and internationally and different ways to resolve them
- understanding that there are choices and consequences for others in conflict situations
- understanding the importance of dialogue, tolerance, respect and empathy
- developing skills of communication, advocacy, negotiation, compromise and collaboration
- recognising conflict can act as a potentially creative process
- understanding some of the forms racism takes and how to respond to them
- understanding conflicts can impact on people, places and environments locally and globally
- valuing social justice and understanding the importance of it for ensuring equality, justice and fairness for all within and between societies
- recognising the impact of unequal power and access to resources
- appreciating that actions have both intended and unintended consequences on people's lives and appreciating the importance of informed choices
- developing the motivation and commitment to take action that will contribute to a more just world
- challenging racism and other forms of discrimination, inequality and injustice
- understanding and valuing equal opportunities
- understanding how past injustices affect contemporary local and global politics

## Social justice

*Understanding the importance of social justice as an element in both sustainable development and the improved welfare of all people.*

- valuing social justice and understanding the importance of it for ensuring equality, justice and fairness for all within and between societies
- recognising the impact of unequal power and access to resources
- appreciating that actions have both intended and unintended consequences on people's lives and appreciating the importance of informed choices
- developing the motivation and commitment to take action that will contribute to a more just world
- challenging racism and other forms of discrimination, inequality and injustice
- understanding and valuing equal opportunities
- understanding how past injustices affect contemporary local and global politics

## Values and perceptions

*Developing a critical evaluation of representations of global issues and an appreciation of the effect these have on people's attitudes and values.*

- understanding that people have different values, attitudes and perceptions
- understanding the importance and value of Human rights
- developing multiple perspectives and new ways of seeing events, issues, problems and opinions
- questioning and challenging assumptions and perceptions
- understanding the power of the media in influencing perceptions, choices and lifestyles
- understanding that the values people hold shape their actions
- using different issues, events and problems to explore children and young people's own values and perceptions as well as those of others

## Sustainable development

*Understanding the need to maintain and improve the quality of life now without damaging the planet for future generations.*

- recognising that some of the earth's resources are finite and therefore must be used responsibly by each of us
- understanding the interconnections between the social, economic and environmental spheres
- considering probable and preferable futures and how to achieve the latter
- appreciating that economic development is only one aspect of quality of life
- understanding that exclusion and inequality hinder sustainable development for all
- respecting each other
- appreciating the importance of sustainable resource use – rethink, reduce, repair, re-use, recycle – and obtaining materials from sustainably managed sources



*Children and young people develop their understanding of their role as citizens within local and global contexts and extend their knowledge of the wider world. Their understanding of issues such as poverty, social justice and sustainable development increases. They realise the importance of taking action and how this can improve the world for future generations. They critically assess information available to them and challenge cases of discrimination and injustice.*

# Key Stages 3 and 4

## English

Children and young people study the media and read fiction and non-fiction from diverse cultures and traditions.

- By doing this they can critically assess what they see and hear. They can learn to recognise and challenge stereotyping and bias in news reporting about developing countries. They can also develop their understanding of global issues through literature.

## Mathematics

Children and young people learn about numbers and algebra, shapes, spaces and measures and handling data. They learn how widely mathematics is used and applied in the technological world.

- By doing this they can use mathematics as a language of communication with young people around the world. They can apply their mathematical skills to interpreting statistics relevant to topical, international and global issues such as international debt and fair trade.

## Science

Children and young people learn about the effects humans have on the world and the need for diversity and protection. They explore the cultural contexts that may affect the extent to which scientific theories are accepted. Opportunities exist within science to use data from many parts of the world.

- By doing this they can appreciate the international nature of science and the contribution scientists from all over the world have made. They can also address the benefits, drawbacks and some of the ethical issues that arise from the use of science and technology globally.

## Design and technology

Children and young people explore the positive and negative effects of technology on the development of societies and the children's and young people's own lives.

- By doing this they can develop an understanding of social, environmental and economic aspects of sustainable development and explore ways in which the world can be improved.



## ICT

Children and young people use ICT to share and exchange information effectively, and work with others to carry out and evaluate their work. They reflect critically on the impact of ICT on their own and others' lives, considering the social, economic, political, legal, ethical and moral issues involved.

- By doing this they can communicate with young people in other countries and gain access to ideas and experiences in a wide range of communities and cultures and share learning. They can gain an understanding of the significance of ICT for all countries and the opportunities and challenges which it presents.

## History

Children and young people learn about some of the key aspects of world history and develop their understanding of the connections between events in different societies and cultures. They carry out two world studies, one before and one after 1900.

- By doing this children and young people can explore some of the causes of world poverty, conflict and migration. They can bring in a global perspective through the study of trade, slavery, empire, colonialism and the Commonwealth; and they can learn to appreciate different perspectives on events when seen from different standpoints.

## Geography

Children and young people study people, places and environments in different parts of the world and different states of economic development.

- By doing this they can appreciate the role of values and attitudes, including their own, and gain greater understanding of topical issues relating to, for example, aid, interdependence, international trade, population and disasters.

## Modern Foreign Languages

Children and young people increase their cultural awareness using materials from a range of countries and communities. Countries can include those in the wider world where the language is spoken, such as French in West Africa, Spanish in Central and South America, and German in Namibia. Opportunities exist for direct contact with native speakers, and for topical material provided by partner schools to be used. Children and young people may be offered the opportunity to learn a language such as Urdu, Arabic or Bengali which is not an official working language of the European Union.

- By doing this they can learn about a range of cultures and perspectives on topical issues through language and develop positive attitudes towards non-English speakers.

## Art and design

Children and young people analyse and evaluate how ideas, beliefs and values are represented in a range of cultures and artistic traditions, and develop knowledge and understanding of the diverse purposes and audiences of artists, craftspeople and designers from Western Europe and the wider world. They explore the ways in which artists working in diverse cultures produce images, symbols and objects to convey meaning.

- By doing this they can extend their knowledge of a range of cultures, learn to appreciate the rich variety and diversity in the roles of artists, craftspeople and designers, and evaluate continuity and change in the purposes and audiences of art and design in the wider world.

## Music

Children and young people learn about, and learn to appreciate, music from a range of times and cultures.

- By doing this they can learn about the roots of contemporary popular music, which can help many children and young people develop a greater sense of their own identity.

## PE

Children and young people learn to play and adapt different games and to compose, perform and prepare dances drawing on a range of cultures and traditions. Children and young people engage in sports played globally and this provides a universal communication through festivals and world-wide games.

- By doing this they can develop an understanding through games, sport and dance of historical and social contexts of a range of cultures.

In 1999 a Gloucestershire school formed a partnership with a school in Kenya. A joint project was developed on energy usage. UK children and young people collected data on oil and gas usage and converted this into CO<sub>2</sub> units. At the Kenyan school the quantity of wood used in the school's stove was measured. Each school then investigated ways in which they could save energy. The Kenyan school decided to install an energy-saving oven that reduced their wood use by 90%, whilst in the UK heat-saving installations were made to reduce fossil fuel use. During 2004, a KS4 reciprocal visit allowed the children and young people to work together on building solar ovens, which were then tested in Kenya.

Year 8 Classes at a Sheffield school learnt about world trade issues in the run up to Fair Trade Fortnight (the first two weeks of March) each year. The Citizenship teacher used Oxfam's 'Go Bananas' photo-pack to introduce the journey of a banana from a farm in the Caribbean to a fruit shop in the UK. Taking account of the work and expenses involved, they guessed how much of the 20p they spend on an ordinary banana goes to the grower, the banana company, the ripener/distributor and the retailer. They then learnt the true amount each group receives. They also watched a video for background information. The teacher then provided a fair trade banana to illustrate how the trade can be organised so that a greater share of the money goes to the grower. Following the curriculum work, they decided to design posters to promote fair trade chocolate and bananas and to sell them in school. (Over £500 worth was sold.) The children and young people visited their local supermarket to audit how many fair trade items were on sale. Whilst the store claimed to stock 60 items, they were only able to find 33 - often not well displayed. They wrote letters, which have resulted in improvements (monitored by former pupils from the school who now work at the store...!).





A South Cumbria school has a link with a secondary school in Mexico City. In Religious Education, Year 8 study the Mexican Day of the Dead as part of a unit on Death and Life Journeys. Children and young people complete an assessment where they are asked to evaluate how the festival enables a community to prepare for death. This both develops a deeper cultural understanding as well as encouraging children and young people to reflect on their own lives.



## Citizenship

Children and young people learn about rights and responsibilities, government and democracy and the diverse nature of society in the UK. They learn about the origins and implications of diversity in the UK and about the important political, social, cultural and economic relations with global institutions and countries. Children and young people discuss a range of moral and social issues including racism and prejudice and learn about the importance and need for respect and understanding in a tolerant and democratic society. They consider views and experiences that are different from their own. They explore how local actions can have an impact on international and global issues.

- By doing this they can become informed citizens and understand the world as a global community. They can learn about global governance and explore issues relating to human rights, refugees, immigration and sustainable development. They develop an appreciation of political, social and cultural diversity and have skills to challenge racism and prejudice. They can develop their interest in topical, global issues and can become willing to take actions on issues of concern.



## PSHE

Children and young people learn about the effects of stereotyping and prejudice and how to challenge them assertively. They learn to recognise the importance of goodwill in relationships. They gain greater knowledge and understanding of social and cultural issues.

- By doing this they can develop their confidence and willingness to empathise with all people.

## RE

Children and young people learn about and from the beliefs of people throughout the world.

- By doing this they can enhance their spiritual, moral, social and cultural development and their sense of themselves as part of a global community. They consider what religions and beliefs say about global issues and rights and responsibilities.



Children at a Yorkshire school took part in a chocolate trading game (from Christian Aid) to learn more about the relationships between cocoa farmers, chocolate companies, supermarkets and consumers. It raised many issues around fair trade, sustainable development and conflict resolution. It was a fun activity and made children aware of the importance of being a global citizen. One of the children wrote to the headteacher after taking part in the game, asking why the school was not more committed to fair trade products and as a result, more are now being used.



Year 9 at a Manchester school participated in an Earth Summit event, a joint geography and citizenship activity. The Year 9 school councillors acted as the United Nations for the day and organised many of the day's activities. The young people had been comparing their 'global footprints' to those of people around the world. They decided upon 'Oil and the Energy Crisis' as the theme. The school councillors put together a PowerPoint presentation to introduce the day. The year group of 200 was divided into 16 groups representing different countries, a multinational corporation, an environmental group and the media, as well as the UN. During the morning, the young people researched their country or special interest, particularly focusing on energy resources and policies, using briefing papers prepared by the school councillors. Each country was able to lobby the 'UN' to try and reach an acceptable agreement on the motion. In the afternoon, the Summit meeting was chaired by the 'UN' and each country was given the opportunity to present their views. The activity culminated in a vote on the motion.





# Whole School

Many schools have conducted an audit involving the whole school community. Through this, they have discovered a range of ways in which they have already incorporated the global dimension as well as opportunities for developing this further.

The ethos both influences and is influenced by all aspects of school life. Therefore, a positive ethos is developed through the involvement and participation of all staff, children and young people as well as the wider school community. Mission statements, school development plans and policies all reflect and influence the ethos.

Beyond schemes of work, and work with the wider community (p20), areas which an audit might consider include:

## Positive relationships

The values, attitudes and skills of the global dimension are reinforced through positive relationships between and amongst children and young people and staff (including non-teaching staff). Peer mentoring and team teaching can contribute to an atmosphere of co-operation.

Pupil participation, including effective school councils is extremely important for children and young people as global citizens. Whilst it is important that the complexity of global issues is acknowledged, pupil participation at all levels can make a difference.



*“School ethos: refers to the pervasive atmosphere, ambience or climate within a school, an important element both in school effectiveness and in values education. In its broadest sense the term encompasses the nature of relationships within a school, the dominant forms of social interaction, the attitudes and expectations of teachers, the learning climate, the way that conflicts are resolved, the physical environment, links with parents and the local community, patterns of communication, the nature of pupil involvement in the school, discipline procedures, anti-bullying and anti-racist policies, management styles, and the school's underlying philosophy and aims. All of these are rich in their potential to influence the developing values, attitudes and personal qualities of children and young people.” (Oxfordshire County Council (2002) 'Values Education Values Lessons')*

## Taking action

It is natural and important that when children and young people learn about global issues they may want to act to change things. Children's and young people's choices of action should be based on critical thinking and a clear understanding of issues and the root causes of global inequality and poverty.

Action might take place within or beyond the school. It is important that children and young people choose what they do and have ownership of identifying issues and priorities that are important to them. Working locally has the added benefit of demonstrating how local and global issues are interconnected.

*“going beyond attitudes to development based on compassion and charity, and establishing a real understanding of our interdependence and of the relevance of development issues to people's everyday lives”*

DFID, 1999: Building Support for Development

Some children and young people will choose to campaign or fundraise for a particular charity. In this case, they can critically analyse the publicity sent by a range of charities looking at the presentation of facts and images and whether the 'solutions' proposed address the underlying causes of poverty and promote sustainable development.

## Assemblies

The skills, attitudes and values of the global dimension (see centre spread) can be developed through participative assemblies.

There are a number of calendars of special days and weeks which can provide a focus for the global dimension. See [www.globaldimension.org.uk](http://www.globaldimension.org.uk), [www.citizenship-global.org.uk](http://www.citizenship-global.org.uk) and [www.countmeincalendar.info](http://www.countmeincalendar.info).

## Displays around the school

Displays can reinforce learning, act as a stimulus to pupil interest and provide an opportunity to affirm children's and young people's work. Teachers, children and young people can be involved in ensuring that displays avoid stereotypes and promote positive, challenging and empathetic images. They can consider what subconscious prejudices certain images might promote.



## Continuing professional development

All teachers need the space to reflect on the purpose, benefits, meaning and implications of making the global dimension central to their practice. This will often be school based and might be combined with an audit or the development of a school policy.

Details of DfES's Teachers' International Professional Development programme can be found at [www.teachernet.gov.uk/tipd](http://www.teachernet.gov.uk/tipd)

International Placements for Headteachers is a partnership between the British Council, the NCSL and DfES. See page 24.

There is CPD available through a number of organisations, see p22. It is also worth looking more widely for funding for teachers to carry out action research on best practice.

## Ethical estate management

What is taught in the classroom is reinforced if children and young people see this reflected in the practice of the school. Schools can practice sustainable development by using fair trade products and ethical banking, practicing 'rethink, reduce, re-use, repair, recycle' and having a green purchasing policy. The development of ethical practice can involve children and young people, for example through a school council. Children and young people need to be supported to make the links between the school's ethical practice and the global dimension.



***“Successful schools also have strong links to parents and the wider community, drawing strength from those links, and in turn helping to develop and strengthen their local community.”***

(ch5, para 30, Department for Education and Skills: Five Year Strategy for Children and Learners, 2004)

## **Schools developing global learning partnerships**

Well-planned links and partnerships with the wider community can enhance the global dimension to the curriculum. All partnerships need to be based on equality, mutual learning and curriculum development.

In a globalised world, the global dimension is found on our doorsteps, not only in far away localities. Establishing partnerships with other schools locally, visiting places of worship, participating in local events, working with the local council and inviting parents/carers and other members of the local community into school to share experiences can all contribute to developing global perspectives.

A number of schools choose to make partnerships with schools in other countries. This can build on links in the local community, for example, if there are a number of children and young people in the school or local people with origins in Nigeria, a school in Nigeria might be chosen.

Some UK schools link local clusters of schools with a cluster of schools in another locality to learn from each other and emphasise the community element. Other partnerships consist of two schools in different parts of the UK working with two schools in different parts of another country to emphasise the diversity of perspectives within both the UK and the link country.

The Oldham Linking Project links two local schools, an urban school with 100% children of Bangladeshi Muslim heritage, and a rural school with children almost entirely of white British heritage. Headteachers and chairs of governors, and then staff made exchange visits so they fully understood the issues faced by each school. Governors from both schools attended a race and cultural awareness session. Children and parents saw assemblies by different year groups. Pupils went jointly to the theatre and an LEA sporting event and participated in a joint projects scheme out of school hours. Younger children worked together on a drama project. Pupils shared experiences such as teddy bears' picnics and Bangladeshi cultural awareness sessions. Both schools send representatives to Oldham Primary Schools Council. Pupils recognised that they were similar and had the same concerns about education and the future; and that they needed to work out these things together. They really began to see themselves as active citizens.



Partnerships with schools in other countries can expose teachers, children and young people to very different learning and teaching contexts. This can help teachers, children and young people to examine their perceptions and values and appreciate how these affect attitudes and actions. This can help to challenge negative and simplistic stereotypes and images. Partnerships can also provide a basis for broadening curriculum and subject areas to incorporate wider global input and perspectives. To achieve these benefits, schools need to critically consider children and young people's learning, for example, to avoid the perception that one school in India is representative of all India or all Asia.

Involving children and young people, teachers and the wider community of each school in planning and ensuring that the aims of the partnership contribute to the curriculum, help to achieve a sustainable and successful partnership. The majority of curriculum ideas suggested earlier in this booklet can be developed in partnership with another school in the UK or anywhere in the world, and will be enriched by children and young people sharing perspectives on the issues. Evaluations of partnerships are most valuable when they place a high priority on learning outcomes.

It takes hard work, good communication and good curriculum and logistical planning to ensure that a partnership with another school is sustainable and contributes to learning. Partnership agreements, which are regularly revisited by the whole school communities, including senior management teams, are important for clarifying the aims of both partners.

Decisions on whether to fundraise for a partner school need to be made in the context of the broader aims of ensuring equality, mutual respect and the promotion of learning.

It is not necessary to make exchange visits in order to maintain a partnership but, for schools that do, a number of organisations provide advice and/or funding, see 'Resources and Support' (p22)

A junior school in Slough initiated a link in response to a request from a school in Delhi. Over 90% of the children at the Slough school are of South Asian ethnic origin and the partnership was seen as one way to help these children stay in touch with their cultural roots. It was also hoped that the link would enable teachers to develop a closer understanding of the children's cultural background and a better knowledge of some of their customs and practices. Through developing relationships on a one to one basis, using both the Internet and mail, the participating children and teachers developed global perspectives, and an ongoing dialogue was created. The project also provided an opportunity to do focused ICT work, including use of the Internet. More recently, the links have also been useful in other areas of the curriculum, such as studying the weather, and in examining attitudes to moral issues under PSHE.



A Special School in North London is part of a cluster of UK schools linked with a cluster of primary, special and secondary schools in Ghana. ICT is used to communicate. Both teacher and young people exchanges have taken place leading to first hand accounts of life in the different schools. Videos showing life in each school have also been exchanged. The partnership has contributed to learning in all areas of the curriculum, for example, in Science they have studied the uses of farm animals; in PSHE, health, particularly HIV/AIDS; in Citizenship, feelings about 'my country'; and in Literacy, storytelling. The schools were recently awarded a DFID Global Schools Partnership grant.

## Whole school awards

Well chosen and planned awards can play an important role in celebration and affirmation. Well designed schemes can help children and young people link different areas of their learning. There are a range of awards administered both regionally and nationally which support the global dimension. A major one is the International School Award (ISA), funded by the DfES and managed by the British Council (see p24).



*Children and young people develop their understanding of their role as citizens within local and global contexts and extend their knowledge of the wider world. Their understanding of issues such as poverty, social justice and sustainable development increases. They realise the importance of taking action and how this can improve the world for future generations. They critically assess information available to them and challenge cases of discrimination and injustice.*

# Resources and support

**The Department for International Development (DFID)** is the UK Government department responsible for promoting development and the reduction of poverty worldwide. DFID works to build public support for development across the UK by raising awareness of global interdependence and development issues.

DFID's headquarters are located at:

**1 Palace Street  
London SW1E 5HE**

**Abercrombie House  
East Kilbride  
Glasgow G75 8EA**

**Tel: 0845 300 4100**

**Email: [enquiry@dfid.gov.uk](mailto:enquiry@dfid.gov.uk)**

**[www.dfid.gov.uk](http://www.dfid.gov.uk)**

**The Development Education Association** supports and promotes a better public understanding of global and development issues in the UK through education. It is a national umbrella body for England working in partnership with over 240 member organisations, including a network of local development education centres (DECs).

To find a DEA member offering local support, see the map at [www.dea.org.uk/dea/a\\_to\\_z\\_of\\_members.html](http://www.dea.org.uk/dea/a_to_z_of_members.html).

For subject specific booklets on the global dimension to the school curriculum, see [www.dea.org.uk/schools/publications.html](http://www.dea.org.uk/schools/publications.html).

**Development Education Association  
33 Corsham Street  
London  
N1 6DR  
Tel: 020 7490 8108  
Fax: 020 7490 8123  
Email: [dea@dea.org.uk](mailto:dea@dea.org.uk)  
[www.dea.org.uk/schools](http://www.dea.org.uk/schools)**



**The British Council**, through its Education and Training Group, manages a wide range of international programmes and professional development activities, in addition to courses and networks for decision-makers in both organisations and local education authorities. The British Council offers information and advice on educational exchanges, teacher fellowships, study visits, establishing school links and joint curriculum projects.

**The British Council  
10 Spring Gardens  
London SW1A 2BN  
Tel: 020 7389 4247  
Fax: 020 7389 4426**

DFID Global School Partnerships is a consortium initiative of the British Council, Cambridge Education Foundation, UK One World Linking Association (UKOWLA) and Voluntary Service Overseas (VSO) that provides advice and guidance to schools in the UK and Africa, Asia, the Caribbean and Latin America that use partnerships to develop the global dimension in the curriculum.

**Global Gateway  
[www.globalgateway.org](http://www.globalgateway.org)**

This is a new international website providing a one-stop shop to help in developing the global and international dimensions in schools. It features a school partner finding facility plus guidance, information and links to other relevant websites. The Global Gateway is being continuously developed for the Department for Education and Skills (DfES) by the British Council.

## Key documents

DfES (2004) 'Putting the world into world-class education: An international strategy for education, skills and children's services' (DfES/1077/2004)

DfES (2004) 'Working together: giving children and young people a say' (DfES/0134/2004)

DfES (2003) 'Sustainable development action plan for education and skills'

DFID (2004) The rough guide to a better world ([www.roughguide-betterworld.com](http://www.roughguide-betterworld.com))

DEA subject booklets which are based on this booklet are available at [www.dea.org.uk/schools/publications.html](http://www.dea.org.uk/schools/publications.html)

Ofsted (2003) Taking the first step forward ... towards an education for sustainable development: Good practice in primary and secondary schools' (HMI 1658)

Commission for Racial Equality 'Code of practice on the duty to promote race equality' (statutory) and 'A guide for schools' (non-statutory) 2002

## Classroom resources

Resources to support teaching the global dimension are available through mail order.

The Oxfam Catalogue for Schools includes material published by a range of organisations:

**Oxfam, 274 Banbury Road, Oxford OX2 7DZ,**

**tel: 01865 313600, email: [education@oxfam.org.uk](mailto:education@oxfam.org.uk),  
[www.oxfam.org.uk/coolplanet/teachers/catalogue.htm](http://www.oxfam.org.uk/coolplanet/teachers/catalogue.htm)**

## Global Dimension

**[www.globaldimension.org.uk](http://www.globaldimension.org.uk)**

Global Dimension is a free website that gives teachers fast, easy access to information about incorporating the global dimension into the curriculum and wider life of the school. The site includes a database of over 650 resources that will help bring global perspectives to lesson planning and teaching. Resources can be searched by subject and Key Stage as well as by country and by theme. There are contact details for all suppliers provided.

Resources are available for sale, to view or on loan from the network of local development education centres (DECs) and other resource centres across the UK. In addition, many DECs also provide a mail order service, see [www.dea.org.uk/dea/a\\_to\\_z\\_of\\_members.html](http://www.dea.org.uk/dea/a_to_z_of_members.html).



## Audits, benchmarking tools and awards

The International School Award (ISA), gives recognition to those schools that integrate global issues and international awareness into their curriculum. It demands high standards in interactive, collaborative work and co-operation with other countries. The DfES is working with the British Council and other organisations that support schools, to develop and expand the Award, aiming for every school, over time, to gain the ISA. Further information on ISAs can be obtained from the Global Gateway or [www.britishcouncil.org/learning-international-school-award.htm](http://www.britishcouncil.org/learning-international-school-award.htm).

The Commission for Race Equality's 'Learning for All' audit for Race Equality in Schools

It is available for £10 from  
[www.cre.gov.uk/publs/cat\\_educ.html](http://www.cre.gov.uk/publs/cat_educ.html)

Oxfam's Global Citizenship Audit

[www.oxfam.org.uk/coolplanet/teachers/globciti/wholeschool/index.htm](http://www.oxfam.org.uk/coolplanet/teachers/globciti/wholeschool/index.htm)

UNICEF's audit

[www.unicef.org.uk/teacherzone](http://www.unicef.org.uk/teacherzone)

Yorkshire and Humber Global Schools Association's Benchmarks for the Global Dimension

[www.yhgsa.org.uk/benchmarks.htm](http://www.yhgsa.org.uk/benchmarks.htm)

## Continuing professional development

A number of Development Education Centres and other DEA members provide CPD. For details about these organisations and their work, see

[www.dea.org.uk/dea/a\\_to\\_z\\_of\\_members.html](http://www.dea.org.uk/dea/a_to_z_of_members.html).

A number of LEAs have staff who can provide support with the global dimension to the school curriculum. These may be International Education Officers, Officers responsible for Education for Sustainable Development, Race Equality Officers or Citizenship Advisers.

The free Open University Teach Global courses and resources to support CPD are at  
[www.teachandlearn.net/teachglobal](http://www.teachandlearn.net/teachglobal)

Each year the DfES Teachers' International Professional Development (TIPD) Programme ([www.teachernet.gov.uk/tipd](http://www.teachernet.gov.uk/tipd)) gives up to 2,500 teachers in England the opportunity to experience educational practice around the world and share expertise with colleagues. Visits are funded and organised through four bodies:

The British Council: [www.britishcouncil.org/education](http://www.britishcouncil.org/education)

The Specialist Schools Trust:  
[www.specialistschoolstrust.org.uk/tipd/](http://www.specialistschoolstrust.org.uk/tipd/)

The League for the Exchange of Commonwealth Teachers:  
[www.lect.org.uk/lect/](http://www.lect.org.uk/lect/)

The Best Practice Network: [www.bestpractice.co.uk](http://www.bestpractice.co.uk)

International Placements for Headteachers is a partnership between the British Council, the NCSL and DfES. See [www.britishcouncil.org/learning-international-placements-for-headteachers.htm](http://www.britishcouncil.org/learning-international-placements-for-headteachers.htm)



## Further websites

**[www.ase.org.uk/htm/ase\\_global/index1.php](http://www.ase.org.uk/htm/ase_global/index1.php)**

The global dimension to Science, hosted by the Association for Science Education.

**[www.citizenship-global.org.uk](http://www.citizenship-global.org.uk)**

A portal site with links to many useful educational sites. Includes advice on teaching controversial issues.

**[www.geography.org.uk/global](http://www.geography.org.uk/global)**

The global dimension to Geography. Other parts of the Geographical Association website will also be relevant, such as the Valuing Places project and journals.

**[www.globaldimension.org.uk](http://www.globaldimension.org.uk)**

A database of over 650 resources with links to suppliers.

**[www.qca.org.uk/esd](http://www.qca.org.uk/esd)**

QCA's Education for Sustainable Development site.

**[www.qca.org.uk/respectforall](http://www.qca.org.uk/respectforall)**

QCA's Respect for All Site.

**[www.un.org/millenniumgoals/](http://www.un.org/millenniumgoals/)**

All 191 United Nations member states have pledged to meet the Millennium Development Goals outlined here by 2015.



Photographs: Panos Pictures and Alamy Pictures.



*“In education, our job is ...making sure that children, young people and adult learners are aware that what they do in their day to day lives has huge implications for everyone in this country and in the world at large”*

DfES, p2 ‘Sustainable development action plan for education and skills’, 2003

*“We live in one world. What we do affects others, and what others do affects us, as never before. To recognise that we are all members of a world community and that we all have responsibilities to each other is not romantic rhetoric, but modern economic and social reality”*

DfES, p5 ‘Putting the world into world-class education’, 2004

Copies of this publication can be obtained from:

**The DFID Public Enquiry Point**  
**Abercrombie House**  
**East Kilbride**  
**Glasgow G75 8EA**

**Tel: 0845 300 4100**

**Email: [enquiry@dfid.gov.uk](mailto:enquiry@dfid.gov.uk)**

**[www.dfid.gov.uk](http://www.dfid.gov.uk)**

This publication can also be downloaded from:

[www.teachernet.gov.uk/publications](http://www.teachernet.gov.uk/publications)

[www.globalgateway.org](http://www.globalgateway.org)

[www.dea.org.uk/schools/publications.html](http://www.dea.org.uk/schools/publications.html)

[www.globaldimension.org.uk](http://www.globaldimension.org.uk)

**DFID** Department for  
International  
Development

department for  
**education and skills**

  
Qualifications and  
Curriculum Authority

Development  
Education  
Association

**SureStart**

 **BRITISH  
COUNCIL**

**Appendix 13:**

Oxfam *Education for Global Citizenship: A Guide for Schools*

[http://www.oxfam.org.uk/~media/Files/Education/Global%20Citizenship/education for global citizenship a guide for schools.ashx](http://www.oxfam.org.uk/~media/Files/Education/Global%20Citizenship/education%20for%20global%20citizenship%20a%20guide%20for%20schools.ashx)

# Education for Global Citizenship

## *A Guide for Schools*



Crispin Hughes / Oxfam

Education for Global Citizenship enables pupils to develop the knowledge, skills and values needed for securing a just and sustainable world in which all may fulfil their potential.

### Inside

- **What is Education for Global Citizenship?**
- **Classroom activities**
- **Case studies of good practice**

## ***Why is Education for Global Citizenship essential in the 21st century?***

In a fast-changing and interdependent world, education can, and should, help young people to meet the challenges they will confront now and in the future. Oxfam believes that Education for Global Citizenship is essential in helping young people rise to those challenges for the following reasons:

- The lives of children and young people are increasingly shaped by what happens in other parts of the world. Education for Global Citizenship gives them the knowledge, understanding, skills and values that they need if they are to participate fully in ensuring their own, and others', well-being and to make a positive contribution, both locally and globally.
- Education for Global Citizenship is good education because it involves children and young people fully in their own learning through the use of a wide range of active and participatory learning methods. These engage the learner while developing confidence, self-esteem and skills of critical thinking, communication, co-operation and conflict resolution. These are all vital ingredients in improving motivation, behaviour and achievement across the school.
- Current use of the world's resources is inequitable and unsustainable. As the gap between rich and poor widens, poverty continues to deny millions of people around the world their basic rights. Education is a powerful tool for changing the world because tomorrow's adults are the children and young people we are educating today. Education for Global Citizenship encourages children and young people to care about the planet and to develop empathy with, and an active concern for, those with whom they share it.

## What is Education for Global Citizenship?

Education for Global Citizenship gives children and young people the opportunity to develop critical thinking about complex global issues in the safe space of the classroom. This is something that children of all ages need, for even very young children come face to face with the controversial issues of our time through the media and modern communications technology. Far from promoting one set of answers, Education for Global Citizenship encourages children and young people to explore, develop and express their own values and opinions, whilst listening to and respecting other people's points of view. This is an important step towards children and young people making informed choices as to how they exercise their own rights and their responsibilities to others.

Schoolchildren improvising a role play during a lesson about the banana trade. Participatory methodologies are used a lot in Education for Global Citizenship. ►



Crispin Hughes / Oxfam

### The 21st-century context

Today, more than ever before, the global is part of our everyday local lives. We are linked to others on every continent:

- socially through the media and telecommunications
- culturally through movements of people
- economically through trade
- environmentally through sharing one planet
- politically through international relations and systems of regulation.

Education for Global Citizenship uses a multitude of participatory teaching and learning methodologies, including discussion and debate, role-play, ranking exercises, and communities of enquiry. These methods are now established as best practice in education, and are not unique to Education for Global Citizenship. However, used in conjunction with a global perspective, they will help young people to learn how decisions made by people in other parts of the world affect our lives, just as our decisions affect the lives of others.

### Relevant to all areas of the curriculum

The scope of Education for Global Citizenship is wider than a single scheme of work or subject. It is more than simply the international scale in Citizenship, or teaching about a distant locality in Geography. It is relevant to all areas of the curriculum, all abilities and all age ranges. Ideally it encompasses the whole school – for it is a perspective on the world shared within an institution, and is explicit not only in what is taught and learned in the classroom, but in the school's ethos. It would be apparent, for example, in decision-making processes, estate management, purchasing policies, and in relationships between pupils, teachers, parents and the wider community.



## The Global Citizen

Oxfam sees the Global Citizen as someone who:

- is aware of the wider world and has a sense of their own role as a world citizen
- respects and values diversity
- has an understanding of how the world works
- is outraged by social injustice
- participates in the community at a range of levels, from the local to the global
- is willing to act to make the world a more equitable and sustainable place
- takes responsibility for their actions.

Education for Global Citizenship helps pupils to recognise their connections to people in other parts of the world. ►

## A Curriculum for Global Citizenship

Oxfam's Curriculum for Global Citizenship, outlined on pages 5–7, recommends the knowledge, skills, values and attitudes which we believe young people need in order to enable them to develop as Global Citizens. Many of the ideas it promotes are reflected in what teachers may know as multicultural, anti-racist, development or environmental education, but Education for Global Citizenship builds on these and other 'educations' to offer a specific – and unique – response to the challenges facing us in the 21st century.

Since the Curriculum for Global Citizenship was developed in 1997, it has been used by many schools. However, it is not set in stone. Teachers and young people might find that there are other areas of knowledge they would like to explore, other skills they need to acquire and other values they want to examine. In a changing world, we need to be flexible and thoughtful about how to educate for Global Citizenship.



Dave Clark / Oxfam

Oxfam's Curriculum for Global Citizenship is based on years of experience in development education and on Oxfam's core beliefs. But of course not everyone will agree what makes an effective Global Citizen, and different people will have different ideas about the key characteristics of the 'good' and 'responsible' Global Citizen. See the box above for ours.

### Education for Global Citizenship is ...

- asking questions and developing critical thinking skills
- equipping young people with knowledge, skills and values to participate as active citizens
- acknowledging the complexity of global issues
- revealing the global as part of everyday local life, whether in a small village or a large city
- understanding how we relate to the environment and to each other as human beings.

### Education for Global Citizenship is not ...

- too difficult for young children to understand
- mostly or all about other places and peoples
- telling people what to think and do
- providing simple solutions to complex issues
- an extra subject to cram into a crowded curriculum
- about raising money for charity.

# Key elements for Global Citizenship

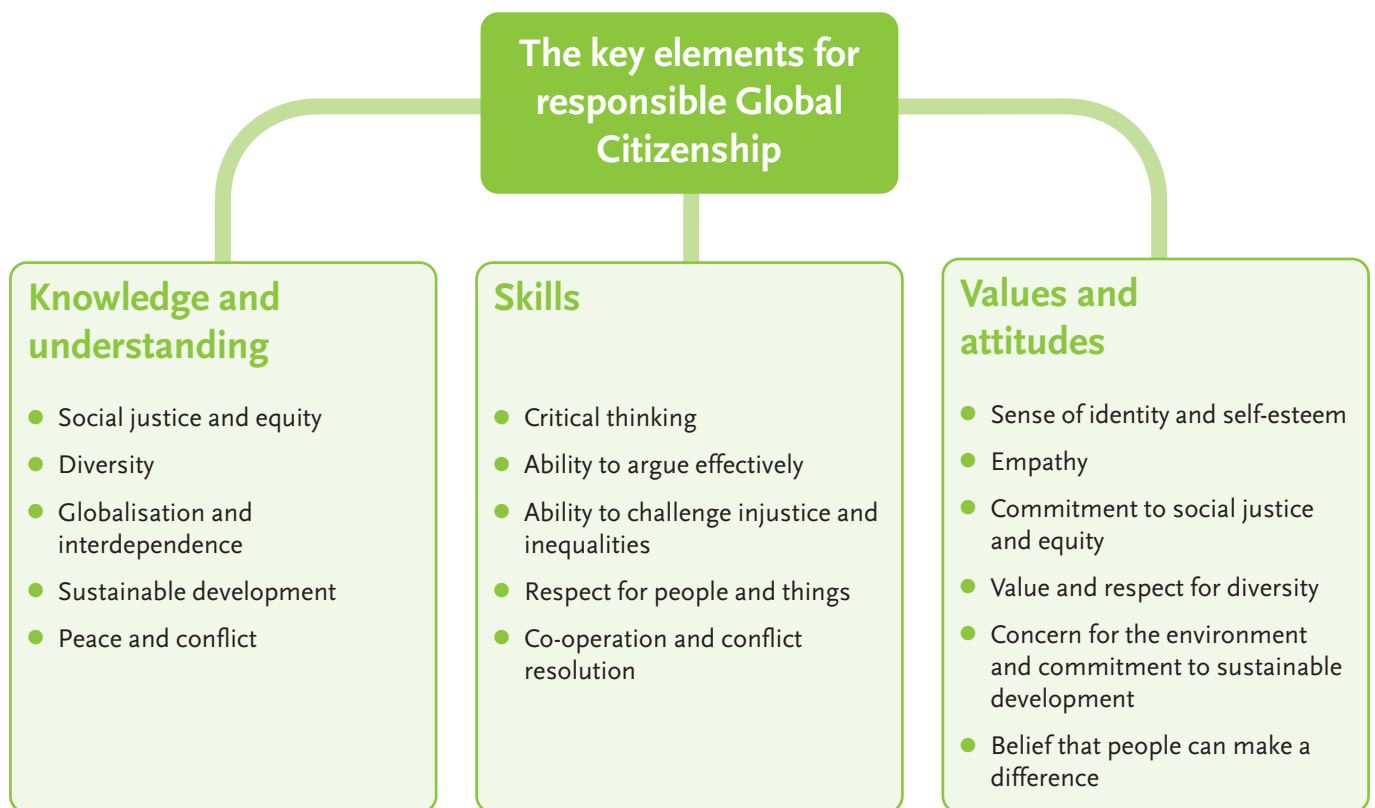
The key elements for developing responsible Global Citizenship are identified as: knowledge and understanding; skills; and values and attitudes.

The curriculum outline on pages 5–7 then breaks these down according to age and key stage, to show progression and differentiation from Foundation Stage/Early Years to 16–19.

The curriculum outline incorporates progression, with each section building on the last. Thus skills such as sharing and listening, begun at Foundation Stage/Early Years, should develop throughout the child's education to 16–19.

Pages 8–11 give examples of how Education for Global Citizenship can be incorporated into professional practice.

- Page 8 gives activities which can be used to help teachers develop their ideas.
- Page 9 provides case studies of two schools which have integrated Education for Global Citizenship into their curricula.
- Pages 10–11 suggest some practical classroom activities.



Crispin Hughes / Oxfam

◀ What skills, knowledge and values are necessary for a young person to become a Global Citizen?

# Curriculum for Global Citizenship Knowledge and understanding

|  | Foundation Stage<br>Early Years<br>Under 5s   | Key Stage 1<br>Stages P1–P3<br>Ages 5–7   | Key Stage 2<br>Stages P4–P6<br>Ages 7–11   | Key Stage 3<br>Stages P7–S2<br>Ages 11–14   | Key Stage 4<br>S3–Standard grade<br>Ages 14–16   | Ages 16–19   |
|--|---|---|--|---|--|--|
| <b>Knowledge and understanding</b>       |   |   |  |   |  |  |
| <b>Social justice and equity</b>         | <ul style="list-style-type: none"> <li>what is fair/unfair</li> <li>what is right and wrong</li> </ul>  | <ul style="list-style-type: none"> <li>awareness of rich and poor</li> </ul>  | <ul style="list-style-type: none"> <li>fairness between groups</li> <li>causes and effects of inequality</li> </ul>  | <ul style="list-style-type: none"> <li>inequalities within and between societies</li> <li>basic rights and responsibilities</li> </ul>  | <ul style="list-style-type: none"> <li>causes of poverty</li> <li>different views on the eradication of poverty</li> <li>role as Global Citizen</li> </ul>   | <ul style="list-style-type: none"> <li>understanding of global debates</li> </ul>  |
| <b>Diversity</b>                         | <ul style="list-style-type: none"> <li>awareness of others in relation to self</li> <li>awareness of similarities and differences between people</li> </ul> | <ul style="list-style-type: none"> <li>greater awareness of similarities and differences between people</li> </ul>  | <ul style="list-style-type: none"> <li>contribution of different cultures, values and beliefs to our lives</li> <li>nature of prejudice and ways to combat it</li> </ul>     | <ul style="list-style-type: none"> <li>understanding of issues of diversity</li> </ul>  | <ul style="list-style-type: none"> <li>deeper understanding of different cultures and societies</li> </ul>   | <ul style="list-style-type: none"> <li>deeper understanding of different cultures and societies</li> </ul>                             |
| <b>Globalisation and interdependence</b> | <ul style="list-style-type: none"> <li>sense of immediate and local environment</li> <li>awareness of different places</li> </ul>                           | <ul style="list-style-type: none"> <li>sense of the wider world</li> <li>links and connections between different places</li> </ul>  | <ul style="list-style-type: none"> <li>trade between countries</li> <li>fair trade</li> </ul>  | <ul style="list-style-type: none"> <li>awareness of interdependence</li> <li>awareness of our political system and others</li> </ul>  | <ul style="list-style-type: none"> <li>power relationships North/South</li> <li>world economic and political systems</li> <li>ethical consumerism</li> </ul> | <ul style="list-style-type: none"> <li>complexity of global issues</li> </ul>  |
| <b>Sustainable development</b>           | <ul style="list-style-type: none"> <li>living things and their needs</li> <li>how to take care of things</li> <li>sense of the future</li> </ul>            | <ul style="list-style-type: none"> <li>our impact on the environment</li> <li>awareness of the past and the future</li> </ul>   | <ul style="list-style-type: none"> <li>relationship between people and environment</li> <li>awareness of finite resources</li> <li>our potential to change things</li> </ul> | <ul style="list-style-type: none"> <li>different views of economic and social development, locally and globally</li> <li>understanding the concepts of possible and preferable futures</li> </ul> | <ul style="list-style-type: none"> <li>global imperative of sustainable development</li> <li>lifestyles for a sustainable world</li> </ul>                   | <ul style="list-style-type: none"> <li>understanding of key issues of Agenda 21</li> <li>lifestyles for a sustainable world</li> </ul> |
| <b>Peace and conflict</b>                | <ul style="list-style-type: none"> <li>our actions have consequences</li> </ul>   | <ul style="list-style-type: none"> <li>conflicts past and present in our society and others</li> <li>causes of conflict and conflict resolution – personal level</li> </ul> | <ul style="list-style-type: none"> <li>causes of conflict</li> <li>impact of conflict</li> <li>strategies for tackling conflict and for conflict prevention</li> </ul>       | <ul style="list-style-type: none"> <li>causes and effects of conflict, locally and globally</li> <li>relationship between conflict and peace</li> </ul>   | <ul style="list-style-type: none"> <li>conditions conducive to peace</li> </ul>  | <ul style="list-style-type: none"> <li>complexity of conflict issues and conflict resolution</li> </ul>                                |

# Curriculum for Global Citizenship Skills

| Skills   | Foundation Stage<br>Early Years<br>Under 5s  | Key Stage 1<br>Stages P1–P3<br>Ages 5–7   | Key Stage 2<br>Stages P4–P6<br>Ages 7–11  | Key Stage 3<br>Stages P7–S2<br>Ages 11–14  | Key Stage 4<br>S3 Standard grade<br>Ages 14–16  | Ages 16–19  |
|--|--|---|---|--|---|---|
| <b>Critical thinking</b>                               | <ul style="list-style-type: none"> <li>● listening to others</li> <li>● asking questions</li> </ul>  | <ul style="list-style-type: none"> <li>● looking at different viewpoints</li> <li>● developing an enquiring mind</li> </ul>   | <ul style="list-style-type: none"> <li>● detecting bias, opinion and stereotypes</li> <li>● assessing different viewpoints</li> </ul> | <ul style="list-style-type: none"> <li>● media literacy</li> <li>● making informed decisions</li> </ul>            | <ul style="list-style-type: none"> <li>● critically analysing information</li> <li>● making ethical judgements</li> </ul> | <ul style="list-style-type: none"> <li>● handling contentious and complex issues</li> </ul>                                     |
| <b>Ability to argue effectively</b>                    | <ul style="list-style-type: none"> <li>● expressing a view</li> </ul>  | <ul style="list-style-type: none"> <li>● beginning to state an opinion based on evidence</li> </ul>   | <ul style="list-style-type: none"> <li>● finding and selecting evidence</li> <li>● beginning to present a reasoned case</li> </ul>    | <ul style="list-style-type: none"> <li>● learning to develop/change position through reasoned argument</li> </ul>  | <ul style="list-style-type: none"> <li>● arguing rationally and persuasively from an informed position</li> </ul>         | <ul style="list-style-type: none"> <li>● political literacy</li> <li>● participating in relevant political processes</li> </ul> |
| <b>Ability to challenge injustice and inequalities</b> | <ul style="list-style-type: none"> <li>● beginning to identify unfairness and take appropriate action</li> </ul>   | <ul style="list-style-type: none"> <li>● beginning to identify unfairness and take appropriate action</li> </ul>  | <ul style="list-style-type: none"> <li>● recognising and starting to challenge unfairness</li> </ul>                                  | <ul style="list-style-type: none"> <li>● starting to challenge viewpoints which perpetuate inequality</li> </ul>   | <ul style="list-style-type: none"> <li>● selecting appropriate action to take against inequality</li> </ul>               | <ul style="list-style-type: none"> <li>● campaigning for a more just and equitable world</li> </ul>                             |
| <b>Respect for people and things</b>                   | <ul style="list-style-type: none"> <li>● starting to take care of things – animate and inanimate</li> <li>● starting to think of others</li> </ul>                                   | <ul style="list-style-type: none"> <li>● empathising and responding to the needs of others</li> <li>● making links between our lives and the lives of others</li> </ul> | <ul style="list-style-type: none"> <li>● making choices and recognising the consequences of choices</li> </ul>                        | <ul style="list-style-type: none"> <li>● growing ability to take care of things – animate and inanimate</li> </ul> | <ul style="list-style-type: none"> <li>● following a personal lifestyle for a sustainable world</li> </ul>                | <ul style="list-style-type: none"> <li>● following a personal lifestyle for a sustainable world</li> </ul>                      |
| <b>Co-operation and conflict resolution</b>            | <ul style="list-style-type: none"> <li>● co-operating</li> <li>● sharing</li> <li>● starting to look at resolving arguments peacefully</li> <li>● starting to participate</li> </ul> | <ul style="list-style-type: none"> <li>● tact and diplomacy</li> <li>● involving/including society and others</li> </ul>  | <ul style="list-style-type: none"> <li>● accepting and acting on group decisions</li> <li>● compromising</li> </ul>                   | <ul style="list-style-type: none"> <li>● negotiation</li> </ul>  | <ul style="list-style-type: none"> <li>● negotiation</li> <li>● mediation</li> </ul>                                      | <ul style="list-style-type: none"> <li>● negotiation</li> <li>● conflict resolution</li> </ul>                                  |

# Curriculum for Global Citizenship Values and attitudes

| Values and attitudes   | Foundation Stage<br>Early Years<br>Under 5s  | Key Stage 1<br>Stages P1–P3<br>Ages 5–7  | Key Stage 2<br>Stages P4–P6<br>Ages 7–11  | Key Stage 3<br>Stages P7–S2<br>Ages 11–14   | Key Stage 4<br>S3 Standard grade<br>Ages 14–16   | Ages 16–19  |
|--|--|--|---|---|--|---|
| <b>Sense of identity and self-esteem</b>                                     | <ul style="list-style-type: none"> <li>sense of identity and self-worth</li> </ul>   | <ul style="list-style-type: none"> <li>awareness of and pride in individuality</li> </ul>  | <ul style="list-style-type: none"> <li>sense of importance of individual worth</li> </ul>                                     | <ul style="list-style-type: none"> <li>open-mindedness</li> </ul>   | <ul style="list-style-type: none"> <li>open-mindedness</li> </ul>  | <ul style="list-style-type: none"> <li>open-mindedness</li> </ul>                                     |
| <b>Empathy and sense of common humanity</b>                                  | <ul style="list-style-type: none"> <li>concern for others in immediate circle</li> </ul>   | <ul style="list-style-type: none"> <li>interest in and concern for others in wider sphere</li> </ul>   | <ul style="list-style-type: none"> <li>empathy towards others locally and globally</li> </ul>                                 | <ul style="list-style-type: none"> <li>compassion</li> <li>sensitivity to the needs and rights of others</li> </ul>                         | <ul style="list-style-type: none"> <li>sense of common humanity and common needs</li> </ul>  | <ul style="list-style-type: none"> <li>sense of individual and collective responsibility</li> </ul>   |
| <b>Commitment to social justice and equity</b>                               | <ul style="list-style-type: none"> <li>sense of fair play</li> </ul>   | <ul style="list-style-type: none"> <li>sense of personal indignation</li> <li>willingness to speak up for others</li> </ul>  | <ul style="list-style-type: none"> <li>growing interest in world events</li> <li>sense of justice</li> </ul>                  | <ul style="list-style-type: none"> <li>concern for injustice and inequality</li> <li>willingness to take action against inequity</li> </ul> | <ul style="list-style-type: none"> <li>commitment to social justice and equity</li> </ul>  | <ul style="list-style-type: none"> <li>commitment to the eradication of poverty</li> </ul>            |
| <b>Value and respect for diversity</b>                                       | <ul style="list-style-type: none"> <li>positive attitude towards difference and diversity</li> </ul>                                       | <ul style="list-style-type: none"> <li>valuing others as equal and different</li> <li>willingness to learn from the experiences of others</li> </ul>                       | <ul style="list-style-type: none"> <li>growing respect for difference and diversity</li> </ul>                                | <ul style="list-style-type: none"> <li>respecting the rights of all to have a point of view</li> </ul>                                      | <ul style="list-style-type: none"> <li>valuing all people as equal and different</li> </ul>  | <ul style="list-style-type: none"> <li>valuing all people as equal and different</li> </ul>           |
| <b>Concern for the environment and commitment to sustainable development</b> | <ul style="list-style-type: none"> <li>appreciation of own environment and living things</li> <li>sense of wonder and curiosity</li> </ul> | <ul style="list-style-type: none"> <li>concern for the wider environment</li> <li>beginning to value resources</li> <li>willingness to care for the environment</li> </ul> | <ul style="list-style-type: none"> <li>sense of responsibility for the environment and the use of resources</li> </ul>        | <ul style="list-style-type: none"> <li>concern about the effects of our lifestyles on people and the environment</li> </ul>                 | <ul style="list-style-type: none"> <li>concern for the future of the planet and future generations</li> <li>commitment to a lifestyle for a sustainable world</li> </ul> | <ul style="list-style-type: none"> <li>commitment to sustainable development</li> </ul>               |
| <b>Belief that people can make a difference</b>                              | <ul style="list-style-type: none"> <li>willingness to admit to and learn from mistakes</li> </ul>  | <ul style="list-style-type: none"> <li>awareness that our actions have consequences</li> <li>willingness to co-operate and participate</li> </ul>                          | <ul style="list-style-type: none"> <li>belief that things can be better and that individuals can make a difference</li> </ul> | <ul style="list-style-type: none"> <li>willingness to take a stand on global issues</li> </ul>  | <ul style="list-style-type: none"> <li>willingness to work towards a more equitable future</li> </ul>  | <ul style="list-style-type: none"> <li>willingness to work towards a more equitable future</li> </ul> |



# Getting started: Activities for teachers

These activities are designed to stimulate discussion amongst teachers about Education for Global Citizenship, and to develop their understanding of it. The activities can be used for sessions which focus on processes of curriculum and/or whole-school development. They are suitable for use with the whole staff, year teams or subject departments.

## Activity 1

### What is a Global Citizen?

1. Explore participants' initial ideas by asking them to say the first word or phrase that comes into their minds when they hear the term 'Global Citizen'. Discuss the words that emerge.
2. Brainstorm the qualities or traits participants think would characterise a Global Citizen. Write down all the suggestions, then discuss and group them, in order to arrive at nine statements that largely cover the traits highlighted.
3. Compare the list to Oxfam's list on page 3. Do participants agree with Oxfam? Would they alter any of their own list of characteristics?
4. As a further development, groups of teachers could rank the nine statements using a diamond ranking system, according to the relative importance they attach to each one.

## Activity 2

### Thinking about Education for Global Citizenship

1. Using the list of characteristics of a Global Citizen agreed in the previous session, ask participants to consider (in groups) what knowledge and understanding, skills, and values and attitudes education needs to help young people develop in order to prepare them for Global Citizenship. Knowledge and understanding could include globalisation, poverty or any other global issues they consider important.
2. Compare these with Oxfam's key elements for responsible Global Citizenship (see page 4). Do participants want to revise their ideas? Do they disagree with any elements of the Oxfam framework?

## Activity 3

### A Global Citizenship audit

1. Conduct a Global Citizenship audit in order to highlight where the school is already supporting Global Citizenship through its ethos, curriculum, and teaching and learning policies, and to identify where there is potential to do more. Download a ready-made audit from Oxfam's Cool Planet website for teachers,\* or design your own audit based on your list of characteristics of a Global Citizen and your key elements of Education for Global Citizenship (see activities 1 and 2).
2. Complete the audit over a period of time, making sure you talk to different sections of the school community, including pupils, parents, school board members and governors. How does their feedback differ? What does this tell you?
3. Review the school's development plan in the light of the audit.

\* [www.oxfam.org.uk/coolplanet/teachers/globciti/wholeschool/getstarted.htm](http://www.oxfam.org.uk/coolplanet/teachers/globciti/wholeschool/getstarted.htm)

# Global Citizenship and the whole school

Education for Global Citizenship can be instrumental in whole-school improvement. It can provide coherence, purpose and motivation in teaching and learning. Integrating the principles of Education for Global Citizenship across the curriculum and whole life of a school can present many challenges, but the following case studies demonstrate the difference that it can make.

## Creating happy, healthy, responsible and confident citizens

An inner-city primary school, praised by Ofsted for its creative approach to teaching and learning, decided to develop a curriculum which would inspire and empower pupils as part of its school improvement strategy. It wanted to make teaching and learning more cohesive and to create a curriculum that would be 'relevant, responsive and engaging'. After some research and consultation with parents and pupils, the school decided that creating a curriculum framework based on the principles of Education for Global Citizenship and Sustainable Development would help it achieve its aims.

The school used Oxfam's *Curriculum for Global Citizenship*, as well as information from the QCA and other sources, to identify what concepts, skills and values it wanted children to learn in addition to statutory requirements; then it integrated these into cross-curricular, thematic units of work. For example, in one unit, pupils study conflict resolution through role play while learning about the Tudors.

The informal curriculum was also carefully addressed. The school grounds offer a safe and secure space for pupils: the School Council manages the playground and oversees a rota of activities; playground friends and peer mediators support children; and gardening teams care for the garden. Circle time and assemblies are used to discuss issues of concern to pupils, and the results of these discussions are fed back to the School Council.

The school is happy with the outcome of this change. The deputy head says, 'Our curriculum has been a powerful tool in enabling us to achieve our strategic aim for pupils: to become happy, healthy, responsible and confident citizens in a rapidly changing environment.'

## A wide sense of achievement

A comprehensive school serving rural communities in the Highlands of Scotland formulated a clear and challenging vision statement: '*All pupils leaving the school and all staff in it will be active global citizens.*'

The staff recognised that in order for Global Citizenship to be sustainable, it had to be embedded in the normal work of all subject departments and an integral part of the School Development Plan – not as a separate item but as part of raising achievement and improving teaching and learning. A senior member of staff has been given formal responsibility for the global dimension while staff, pupils, parents and the wider community have been given the opportunity to contribute. Staff have been given time to do extra planning, money to buy resources and opportunities for training. They also discuss and share developments of this aspect of their work at regular lunchtime sessions over a free buffet lunch and cakes.

One example of Global Citizenship in the curriculum is English lessons for S3, in which pupils learn about child labour through creative writing and oral work. In one instance, they researched the problem, and then became so enthusiastic that they exceeded the requirements of the course and proceeded to write to MSPs and multinational companies. They presented their findings to an assembly attended by Jack McConnell, Scotland's First Minister.

Beyond the formal curriculum, pupils are involved in the management of a vending machine that supplies fair trade, organic and healthy snack options; a Fair Trade tuck shop; and a Fair Trade website. The school is also part of an EU *Comenius* sustainability project together with schools in Poland and Italy. All S2 pupils study 'Life in Malawi' using material developed from links with schools in that country.

The deputy head observes that 'Global Citizenship helps create a good learning atmosphere and gives pupils a wide sense of achievement'.

# Activities for Global Citizenship

Education for Global Citizenship can be integrated into all areas of the curriculum. The following activities develop some of the skills and values that are central to Global Citizenship. They can be adapted for use in many different curriculum areas with a wide range of age groups and ability levels. Although they are used here to examine particular issues, they could be used to extend pupils' thinking about many other issues associated with Global Citizenship.

## Activity

### Using photographs (Foundation stage/Early years)

Photographs play an important part in forming our attitudes towards other people, cultures and places. They can be used to great effect even with very young children, to prompt questions, challenge stereotypes, build empathy and develop respect for children's own and other cultures. The following activities can help to build these skills and values.

#### *Changing situations*

Looking carefully at a photograph, discuss with the children what they think is happening. Then, encouraging them to use evidence from the photograph, ask them to think about what might have happened before the photograph was taken and what might happen afterwards. Encourage them to justify what they say.

#### *Beyond the frame*

Stick a photograph in the middle of a very large sheet of paper. Look carefully at the image and discuss what is in it. What might lie beyond its borders? After discussion, each child in the group can help to draw on the paper, around the image, what the group has agreed lies beyond the frame.

#### *Putting yourself in the picture*

Look carefully at a picture and discuss it in detail with the children. Allow the children to make drawings of themselves and add them to the picture. Talk about the similarities between the children and the people in the photograph.

#### *Links and commonalities*

Show the children a picture of someone in another country. Ask them to think of all the commonalities and links between their lives and the life of the person in the picture.

A Brazilian girl playing with her friends. Photo activities can help children appreciate diversity, challenge stereotypes and develop respect for other cultures. ►



Julio Echart / Oxfam



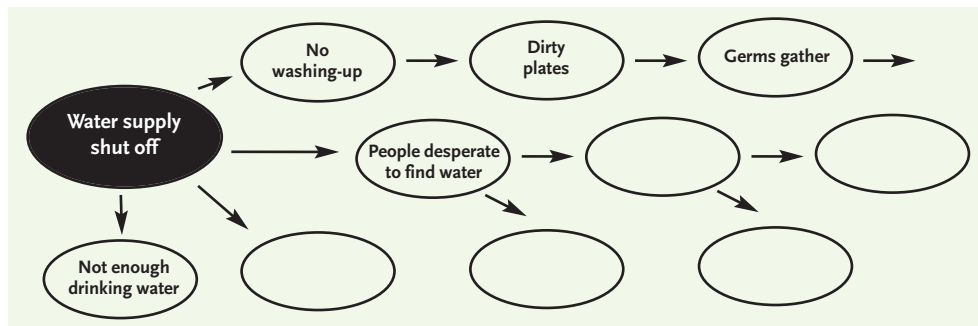
## Activity

### Aim

This activity develops critical thinking and communication skills, helping pupils make connections from their own experience to a global issue.

## Water for all: from local to global thinking (age 7+)

1. Ask pupils questions about the supply and consumption of water in their own lives. They should then imagine that when they go home, they find that the water supply has been shut off with no prospect of it being restored soon.
  - How would being without water affect them and those around them? Encourage them to think widely about the effects.
  - Are any of their ideas linked to each other? Does one thing sometimes lead to another?
2. Show them the diagram below and explain that it helps illustrate how one problem causes another, which can then lead to further problems.



3. Working as a class, track through one chain of likely consequences. Pupils can then work in groups and try to track other chains of consequences using large sheets of paper. Allow time for the groups to report back. Discuss with them the enormity of the consequences of having insufficient safe water. Would these apply to anyone, no matter where in the world they lived?

### Further work

There are many ways to extend this work, from research into the causes and consequences of water shortage to conservation activities and work about human rights, all of which are outlined in Oxfam's Water for All online resource ([www.oxfam.org.uk/coolplanet/water/index.htm](http://www.oxfam.org.uk/coolplanet/water/index.htm)).

## Activity

### Aim

This activity promotes the development of critical thinking and media literacy skills through an exploration of conflict issues and how they are reported.

## Investigating conflict, interrogating the media (age 11+)

1. Ask pupils to watch a TV news programme and record brief details of all stories that include an element of conflict. How is the conflict portrayed? Heroically, as a good thing, as a bad thing, neutrally or in another way? Discuss pupils' findings in the next lesson.
2. Pupils can then investigate an aspect of a current conflict, using newspapers on the internet. Ask them to find a range of newspapers, from the UK and abroad, and to search for two or more articles on the same conflict. They should evaluate their sources, by asking questions such as:
  - Is there more fact or opinion?
  - Does the report or article set out to be factual or is its purpose to present a point of view? How do you know?
  - How could the style of writing be described?
  - How does the use of language affect how you feel about the conflict and its causes?
  - What images are used? Why were these images chosen? What effects do they have?
  - Who is providing information? Who has a voice?
  - Whose voices are missing?
3. How do they think the same newspapers would report future events in the same conflict?

### Useful websites

<http://allafrica.com> features links to newspapers from all over Africa.

[www.newslink.org](http://www.newslink.org)  
[www.newsdirectory.com](http://www.newsdirectory.com)  
[www.worldpress.org](http://www.worldpress.org) contain links to newspapers from all over the world.

# Resources and further reading

## Catalogue for Schools

Oxfam's *Catalogue for Schools* contains over 400 specially selected resources for Global Citizenship across all curriculum areas, including teaching packs, books, games, posters and videos/DVDs. There are also sections with resources for continuing professional development and initial teacher education. The resources will help you bring the wider world into your classroom, give you ideas on tried-and-tested active learning methodologies, and provide you with information about the issues facing today's young people.

The catalogue is available free of charge from: Supporter Relations Team, Oxfam House, John Smith Drive, Oxford OX4 2JY  
Tel: 0870 333 2700  
Email: [education@oxfam.org.uk](mailto:education@oxfam.org.uk)

You can browse and buy resources online at [www.oxfam.org.uk/publications](http://www.oxfam.org.uk/publications)

For further free copies of this guide or general information about Oxfam's work, contact the Supporter Relations Team at the address above.

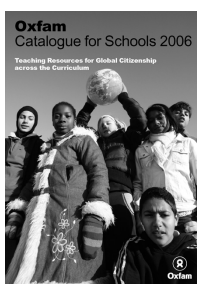
## Recommended classroom resources

***Your World, My World: A Wake up, World photo-pack for Citizenship, PSE and PSD***, Oxfam 2001

An enjoyable and imaginative way to teach young learners (ages four to nine) about who they are and about the lives of other children around the world. The pack contains 24 A4 colour photographs and a teacher's booklet which includes a detailed biography for each child featured and lots of background information about the countries where they live.

***Global Citizenship: The handbook for primary teaching***, Mary Young with Eilish Commins, Oxfam 2002

This comprehensive teacher's handbook explains what Global Citizenship is, why it is important, and how it can be incorporated into a school's ethos and practice. There are ideas for INSET, assemblies, classroom activities and reading books, as well as detailed lesson plans and worksheets for geography and literacy.



***Change the World in Eight Steps: A set of posters and activities for 7–14 year olds investigating the UN Millennium Development Goals***, Oxfam 2005

This pack of nine posters introduces pupils to the UN Millennium Development Goals, international targets for reducing world poverty by 2015. Each poster is accompanied by teachers' notes and activities which help pupils to understand and reflect on global issues (such as trade, education and hunger), as well as to think about how they can contribute to positive change.

***Get Global! A skills-based approach to active global citizenship***, ActionAid 2003

This major publication, extensively researched and trialled in schools, provides a unique six-step method which can be adapted for use in any subject area and at different ages. Pupils begin by thinking about issues which are important to them, and progress through planning, group work and self-assessment. *Get Global!* was funded jointly by ActionAid, CAFOD, Christian Aid, Oxfam, Save the Children and DfID as a way of promoting active global citizenship.

Can be downloaded free of charge from: [www.oxfam.org.uk/coolplanet/teachers/getglobal/index.htm](http://www.oxfam.org.uk/coolplanet/teachers/getglobal/index.htm)

The above resources are available through the Oxfam *Catalogue for Schools* (see above). They can also be ordered from our distributors, BEBC (tel: 01202 712933; email: [oxfam@bebc.co.uk](mailto:oxfam@bebc.co.uk)).

## Useful information on Education for Global Citizenship

***Developing the Global Dimension in the School Curriculum***, Department for Education and Skills 2005

This user-friendly booklet for teachers was developed by DfES in conjunction with DfID, and other partners. It is available free from DfID (tel: 0845 300 4100; email: [enquiry@dfid.gov.uk](mailto:enquiry@dfid.gov.uk)). Copies can be downloaded from: [www.dea.org.uk/schools/deapublications.html](http://www.dea.org.uk/schools/deapublications.html)

***Education for Sustainable Development and Global Citizenship***, National Assembly for Wales in partnership with ACCAC, Estyn and DfID 2002

This booklet contains Estyn guidelines for the inspection and evaluation of ESDGC, as well as advice on cross-curricular planning and examples of good practice. Available free from ACCAC (tel: 029 2037 5400; email: [publications@accac.org.uk](mailto:publications@accac.org.uk)). Copies can be downloaded from: [www.accac.org.uk](http://www.accac.org.uk).

## Contacting Oxfam's education teams

Oxfam supports Education for Global Citizenship by publishing resources for teachers and by working with other organisations (such as development education centres, government bodies, other NGOs and teacher training institutions) to support curriculum development and educational practice.

For further information, or to view the resources in Oxfam's *Catalogue for Schools* (by appointment), contact us in London, Cardiff or Glasgow.

### England

#### Oxfam Development Education

Ground Floor, 232–242 Vauxhall Bridge Road, Victoria, London SW1V 1AU  
Tel: 020 7802 9985  
Email: [vicdeved@oxfam.org.uk](mailto:vicdeved@oxfam.org.uk)

We always need teachers to help us trial new publications. If you are interested in doing this, please email [depublications@oxfam.org.uk](mailto:depublications@oxfam.org.uk)

### Wales

#### Oxfam Development Education

5th Floor, Market Buildings, 5–7 St Mary Street, Cardiff CF10 1AT  
Tel: 0870 010 9007  
Email: [oxfamcymru@oxfam.org.uk](mailto:oxfamcymru@oxfam.org.uk)

### Scotland

#### Oxfam Development Education

207 Bath Street, Glasgow G2 4HZ  
Tel: 0845 900 5678  
Email: [scotland@oxfam.org.uk](mailto:scotland@oxfam.org.uk)

## Cool Planet

Our website, Cool Planet ([www.oxfam.org.uk/coolplanet](http://www.oxfam.org.uk/coolplanet)) contains many downloadable lesson plans and activities, plus photo-stories, online resources, our online catalogue and other useful information.

Highlights include:

- Three online learning resources:
  - Milking It: Small farmers and international trade. A global citizenship resource (for 13–16 year olds)
  - Water for All (for 9–13 year olds)
  - Mapping our World (for 8–14 year olds)
- Latest news for teachers from the world of Education for Global Citizenship: conferences, events, special days and new resources.
- Subscribe to our termly e-newsletter to get the latest news about Education for Global Citizenship in your inbox.



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**Appendix 14:**

Appendix 14 QCA *The Global Dimension in Action*

<http://www.dep.org.uk/silo/files/the-global-dimension-in-action.pdf>



Qualifications and  
Curriculum Authority

# The global dimension in action

A curriculum planning guide for schools



## Contents

|  |           |
|--|-----------|
| <b>Section 1: Introduction</b>                         | <b>1</b>  |
| The purpose of this guide                              | 1         |
| What is the global dimension?                          | 2         |
| How does the global dimension fit into the curriculum? | 2         |
| What can the global dimension do for us?               | 3         |
| What do learners think about the global dimension?     | 4         |
| What does Ofsted say about the global dimension?       | 5         |
| <b>Section 2: Practical activities</b>                 | <b>6</b>  |
| What are you trying to achieve?                        | 7         |
| How will you organise learning?                        | 8         |
| How well are you achieving your aims?                  | 10        |
| <b>Section 3: Case studies</b>                         | <b>12</b> |
| Hamsey Green Junior School                             | 14        |
| Ingleby Mill Primary School                            | 16        |
| Shaw Wood Primary School                               | 18        |
| Wyche Primary School                                   | 20        |
| Deptford Green School                                  | 22        |
| Langdon School   | 24        |
| Leigh City Technology College                          | 26        |
| Chopwell Primary School                                | 28        |
| Deedmore School  | 30        |
| Hagley Primary School                                  | 32        |
| Kigulya Primary School                                 | 34        |
| Hove Park School                                       | 36        |
| Hornsey School for Girls                               | 38        |
| The Ridings High School                                | 40        |
| <b>Section 4: Further support</b>                      | <b>42</b> |

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# The purpose of this guide

**This guide should be used in conjunction with the following publications:**

This guide will help you as teachers reflect on the global dimension in your curriculum. It provides a clear definition of the global dimension and suggests ways in which this dimension can be built into your curriculum.

There are some practical activities to help you stimulate a conversation about the global dimension in your school and decide on ways forward. The activities focus on three key questions.

- 1** What are you trying to achieve?
- 2** How will you organise learning?
- 3** How well are you achieving your aims?

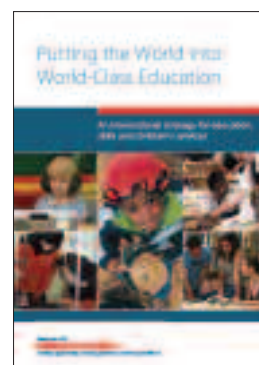
Case studies show how different schools have answered these three questions. They also offer examples of the global dimension in action, and should help you make decisions about how you would like to develop it in your school. This guide ends with a brief overview of the organisations and agencies that can support your global dimension work.



*Developing the global dimension in the school curriculum* shows how the global dimension can be integrated into both the curriculum and the wider life of schools. It provides a clear definition of 'global dimension', which incorporates the concepts of global citizenship, conflict resolution, diversity, human rights, interdependence, social justice, sustainable development and values and perceptions. It puts the curriculum within a broader, global context, showing how all subjects can incorporate the global dimension.

This publication can be downloaded as a pdf file by using the search function at [www.dea.org.uk](http://www.dea.org.uk).

Used together, these two publications can help schools create a curriculum that is influenced by international thinking and action. *The global dimension in action: A curriculum planning guide for schools* illustrates how schools have used these other two publications to plan the global dimension in their curriculum and evaluate the impact of the work on their learners.



*Putting the world into world-class education* provides an international strategy for education, skills and children's services. It identifies three interrelated key goals for a world-class education, which can be summarised as:

- ➔ equipping children and adults for a global society and economy
- ➔ working with other nations and regions for their benefit and ours
- ➔ maintaining an education system that can further our global economic objectives.

This publication can be downloaded as a pdf file from [www.globalgateway.org.uk/PDF/International-Strategy.pdf](http://www.globalgateway.org.uk/PDF/International-Strategy.pdf).

# What is the global dimension?

The global dimension explores what connects us to the rest of the world. It enables learners to engage with complex global issues and explore the links between their own lives and people, places and issues throughout the world. The global dimension can relate to both developing and developed countries, including countries in Europe. It helps learners to imagine different futures and the role they can play in creating a fair and sustainable world.

Global communications bring up-to-the-minute news, sport and culture into learners' lives and enable them to experience the impact of events happening thousands of miles away. Education for the global dimension encourages learners to evaluate information and events from a range of perspectives, to think critically about challenges facing the global community such as migration, identity and diversity, equality of opportunity and sustainability, and to explore some of the solutions to these issues. Learning about the global dimension offers opportunities for schools to address their duty to promote community cohesion.

The global dimension addresses social, political, environmental and economic issues that are of direct concern to young people. Considering how they can affect these issues helps them understand that both action and inaction have consequences. This can help develop positive attitudes to the wider world and its challenges, and equip young people to make informed judgements and act with integrity.

## How does the global dimension fit into the curriculum?

**A 21st-century curriculum needs to prepare learners to live and work in this fast-moving, interdependent, global society. It should enable all young people to become successful learners, confident individuals and responsible citizens, and should contribute to the achievement of the five outcomes for children identified in Every Child Matters.**

Each school should have a unique curriculum that meets the needs, interests and aspirations of its particular learners.

All subjects provide rich opportunities for global learning, and the case studies in this guide highlight current innovations in subjects such as history, modern foreign languages and ICT. However, subjects by themselves cannot provide the complete range of experiences and practical opportunities learners need. This is where the cross-curriculum dimensions have a contribution to make.

Cross-curriculum dimensions reflect the major ideas and challenges that face society and have significance for individuals. They are non-statutory, but they can provide the unifying themes that give education relevance and authenticity, and help young people make sense of the world.

The cross-curriculum dimensions include:

- ➔ identity and cultural diversity
- ➔ healthy lifestyles
- ➔ community participation
- ➔ enterprise
- ➔ **global dimension** and sustainable development
- ➔ technology and the media
- ➔ creativity and critical thinking.

These dimensions provide opportunities to integrate learning across subjects, events and activities. They can make learning topical and engaging and provide opportunities for in-depth understanding.

# What can the global dimension do for us?

## The global dimension will help learners to:

- ➔ explore and make sense of the big issues in the world
- ➔ think critically and creatively about topical and controversial issues
- ➔ deconstruct issues and events and consider them from a range of perspectives
- ➔ communicate with people from a range of countries and cultures
- ➔ develop self-awareness and a positive attitude to difference
- ➔ argue a case on behalf of themselves and others
- ➔ reflect on the consequences of their own actions now and in the future
- ➔ link learning to taking responsible action
- ➔ participate in society as active and responsible global citizens.

## To achieve these outcomes, learners need opportunities to:

- ➔ explore global dimension concepts including conflict, diversity, human rights, interdependence, social justice and sustainable development
- ➔ participate in sustainable global partnerships, which can be a powerful and exciting way of bringing a global dimension into the classroom
- ➔ make links between personal, local, national and global issues and events
- ➔ appreciate the importance of a global context and engage in a range of culturally diverse experiences
- ➔ critically evaluate their own values and attitudes, appreciating the similarities between people everywhere and learning to value diversity
- ➔ develop skills that will enable them to identify and challenge injustice, prejudice and discrimination
- ➔ understand and potentially make their own distinctive contribution to local and global communities
- ➔ consider probable and preferable futures, and how to achieve the latter.

## The global dimension can be taught through:

whole-school development plans, policies and ethos

separately timetabled thematic days, activity weeks and events, often including block timetabling

collaborative curriculum projects with partner schools in other countries

any combination of these

subjects, with links across subjects being made through common topics or themes

activities integrated into the routines of the school, such as running a mini-enterprise or fundraising event

visits, assemblies, out-of-hours learning and bringing experts into the school



# What do learners think about the global dimension?

These perspectives were captured through interviews with learners in primary and secondary schools. They indicate the high levels of enthusiasm, motivation and commitment learners often feel for work relating to the global dimension.

The world is changing all the time. I want to look forward, to keep trying new things and see how to make the world a better place.

Even though I'm young I want adults to take my views seriously. If they don't believe I can make a difference, how can I?

I want to learn about real things that are happening in the world.

I want to think about the future and how I can help make the world a better place.

I know the world's problems are huge. I want to speak with real people who are living through these problems so I can relate to what's really going on and what it means for people in other places.

I want to feel involved in projects and to find out about issues myself. I don't always want teachers to tell me what to do or how to do it.

The problems in the world seem massive and scary. I want to make sense of them and why they are happening.



# What does Ofsted say about the global dimension?

The following extracts are taken from the latest Ofsted reports for some of the schools that have provided case studies later on in this guide. They show the impact developing global learning opportunities has had on the learners in these schools.



**Ingleby Mill Primary School, May 2004:** Pupils' writing is given a very high profile throughout the school, featuring in most displays. Real purposes are often found for writing... the letters year 6 wrote to the chancellor, as part of a global campaign for education for all, showed a sophisticated use of language.

**Shaw Wood Primary School, October 2006:** First class international links with European schools provide pupils with excellent opportunities to broaden their experiences. The teaching of Spanish and Japanese to all pupils adds even greater depth to this outstanding curriculum.



**Wyche Primary School, March 2007:** Pupils' spiritual, moral, social and cultural development is outstanding... Themed days, for example, the 'Food and Fair Trade Day', occur regularly and engage the pupils' interests to give them a greater understanding of national differences and how the way we live impacts on other cultures.

**Langdon School, May 2006:** The opportunities offered to students are exceptional. Inspectors spoke to students who had represented the London Olympic bid in Singapore, who had travelled to Edinburgh and addressed 250,000 people at the Make Poverty History rally on behalf of the global campaign for education, and students who had accompanied the chancellor of the exchequer to Mozambique.

**Hagley Primary School, May 2007:** Parents praised the strong links the school maintains with schools in The Gambia and China. These pervade the school's day-to-day life, and give pupils a real insight into life in other countries through their correspondence and the books they make about the differences in the life of children here and abroad... Links with The Gambia include reciprocal visits by staff here and from the partner school. These give pupils an exceptionally good understanding of life in other parts of the world.

**The Ridings High School, November 2006:** The international flavour of the school is demonstrated by the high proportion of pupils who study a modern foreign language to GCSE level... The international links are appreciated by the pupils, as are the very good facilities for information and communication technology. These came together when the school represented Europe in a United Nations video link with schools around the world.



# Practical activities

## Shaping the global dimension in your curriculum

Every school will find its own way to build the global dimension into the curriculum. But it can be daunting trying to find out where to start or how to get the conversation going with colleagues.

This section includes activities that other schools have found useful in helping them to build the global dimension into their curriculum. There is one activity for each of the three key questions that need to be considered during any curriculum development work.

**1**

**What are you trying to achieve?**

**2**

**How will you organise learning?**

**3**

**How well are you achieving your aims?**

Activity 1 will help you to explore what difference you can make to your learners through the global dimension. This is an important starting point as it will drive the decisions you make about how to organise global learning (Activity 2) and enable you to evaluate the impact of changes on your learners (Activity 3).

The case study section of this guide will give you examples of how other schools have answered these three questions and may also be useful resources for stimulating discussion in your school. An overview of the case study schools is provided on page 13.

# 1

## What are you trying to achieve?

### Activity 1: Visualising your global learners

Create a picture to help you visualise the skills and attributes you would like to see in global learners.

#### Activity instructions

Work in groups of three or four and draw a picture of one of your learners in the middle of a large sheet of paper. Around the outside of the picture, write down examples of the knowledge, skills and attributes you want your learner to have once the global dimension of your curriculum is working effectively.

Display the pictures around the room and discuss whether there is a shared understanding of a global learner. Work together to create one picture; a picture that reflects all the desirable characteristics of a global learner in your school.

Look at the picture below to see what the learners in the case study schools said.



#### Reflect on your activity

What do you want global learners to know? What do you want them to be able to do?

What do the words in your picture suggest about global learners? Are they positive?

Do the words relate to skills, knowledge and understanding, or to attitudes and attributes?

Do the characteristics of a global learner vary at different key stages?

Circle each skill or attribute in a different colour depending on whether it is a strength currently seen in: most learners (green); some learners (amber); or few learners (red) in your school. From this, can you agree your priorities for development?

# 2

## How will you organise learning?

### Activity 2: Planning compelling learning experiences

Design a learning experience that will help your learners to develop the skills and attributes they need as global learners.

#### Activity instructions

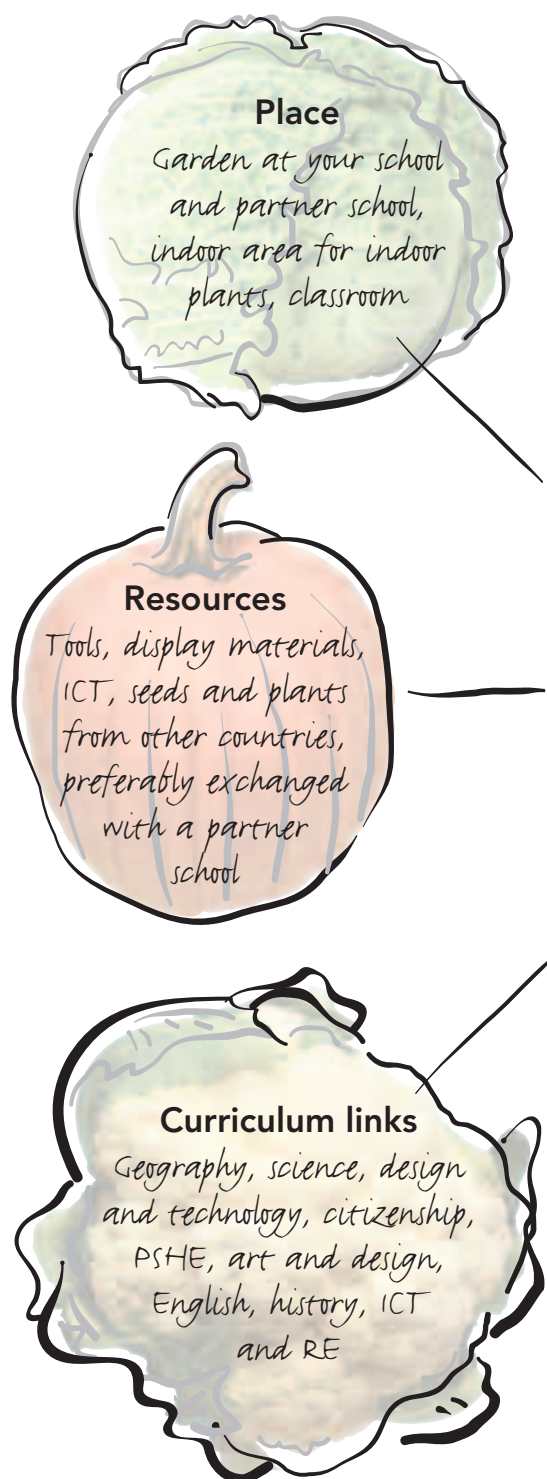
Look at the picture of the global learner that you developed in Activity 1. If you want your learners to develop the same skills and attributes you visualised, what kind of learning experiences will they need to have?

In small groups, share ideas about the kinds of compelling learning experiences that would benefit your learners. Learners need to try new things and meet new challenges to help them understand the global dimension. Here are some suggestions:

- ➔ performance – through drama, choirs, orchestras, public speaking and sports
- ➔ taking responsibility – undertaking leadership and support roles in events and activities such as sustainable approaches to managing the school site, peer mediation and 'buddy' programmes
- ➔ collaborating and participating in events – such as mini-enterprise activities, environmental or history projects, clubs and visits, community action, student council, students as researchers and school newspaper
- ➔ encountering challenging and unfamiliar contexts – such as residential and community-based work, work-related learning and working with professionals and experts
- ➔ working in partnership with schools and learners around the world.

If you need inspiration, look at the case studies in this guide or contact any of the organisations listed on pages 42–45. The key to success for many of the case study schools was to make the global dimension learning experiences an integral part of their curriculum.

The following example shows how one school helped their learners to understand differences, similarities and connections with places far away, by creating a school garden with a partner school. You could use a mind map approach to plan a learning experience to suit the needs of your learners.







The same compelling learning experience takes place in England and Japan.  
See case study 8 for further information.

### People

Learners, teachers,  
non-teaching staff,  
parents, partner-school  
peers, supporting  
organisations  
and businesses

### Time

Half-term focus in lessons  
plus six Monday afternoons

### Quality and standards

Checks against our  
outcomes for global learners  
(Activity 1), feedback from  
peers, self-assessment

### Other dimensions

identity and cultural diversity,  
healthy lifestyles, sustainable  
development

### Teaching and learning approaches

Instruction, enquiry,  
investigation, active  
experience, independent  
research, observation

Choose one learning experience and  
think about:

- ➔ What resources would be required – time, staff, equipment, space and learning materials?
- ➔ What teaching and learning strategies will you use? Would this learning experience be most effective if it was organised for a group of children, one class, a whole year group or for the whole school?
- ➔ Which subjects and themes (dimensions) will be covered?
- ➔ What quality measures will you need to evaluate the experience?
- ➔ How might you build on this learning experience to further develop the knowledge and understanding, skills, attitudes and attributes of your global learners?

Compelling learning experience:  
**Creating a school garden  
with a partner school**

# 3

## How well are you achieving your aims?

### Activity 3: Has the learning experience made a difference to learners?

Explore different ways to evaluate your compelling learning experience to see if it has made a difference to your learners.

#### Activity instructions

Design an evaluation tool to measure learners' skills and attributes before and after their involvement in the learning experience. Work in small groups and be creative! Think about using video, vox-pop interviews, surveys, diaries, creative writing, pictures or modelling work to demonstrate what your learners gained from the experience. Don't forget to plan in time to analyse the information you collect.

Here are some examples of evaluation tools.

| Global learning skills chart                         |   |   |   |   |   |   |  |
|--|---|---|---|---|---|---|--|
| Low score  | 1 | 2 | 3 | 4 | 5 | 6 | High score                                       |
| Lost confidence                                      |   |   |   |   |   |   | Gained confidence                                |
| Worked on my own with difficulty                     |   |   |   |   |   |   | Found working on my own easy                     |
| Found working with a group difficult                 |   |   |   |   |   |   | Worked easily as part of a group                 |
| Found contributing to discussions difficult          |   |   |   |   |   |   | Contributed easily to discussions                |
| Expressed my own opinion with difficulty             |   |   |   |   |   |   | Expressed my own opinion easily                  |
| Found listening to other people's opinions difficult |   |   |   |   |   |   | Listened to other people's opinions easily       |
| Found challenging opinions difficult                 |   |   |   |   |   |   | Challenged my own/other people's opinions easily |
| Did not negotiate well                               |   |   |   |   |   |   | Negotiated well                                  |
| Did not make decisions                               |   |   |   |   |   |   | Made decisions                                   |
| Did not reflect on ideas                             |   |   |   |   |   |   | Reflected on ideas                               |
| Did not make a difference                            |   |   |   |   |   |   | Made a difference                                |

Source: *Get global! A skills-based approach to active global citizenship*, published by ActionAid, 2003



## Collecting people's views

**Groups you want to collect views from:**  
(for example learners, parents, governors, Ofsted)

|  |
|--|
|  |
|--|

| What information do you want from them? | How are you going to collect this information? | When are you going to collect this information?<br>How often? | How are you going to analyse it to extract key messages? |
|---|--|---|--|
|---|--|---|--|

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

## Reflect on your activity

Does your evaluation tool:

- ➔ involve learners, colleagues, and members of the wider community?
- ➔ have a built-in mechanism for assessing ongoing progress?
- ➔ have the flexibility to build on the unexpected?

How often will you use it?

At what points would it be good to analyse the information?

How could the learners be involved in helping with the analysis?

Who are you going to share the information with and how?



# Case studies

## Seeing the global dimension in action

**These case studies show the practical approaches different schools have taken to planning and integrating the global dimension into their curriculum. Whether yours is a primary, secondary or special school, these stories will offer inspiration and some practical tips for developing the global dimension in your curriculum.**

**Each case study illustrates the school's answers to the three key curriculum questions:**

**1**

**What are you trying to achieve?**

**2**

**How will you organise learning?**

**3**

**How well are you achieving your aims?**

Many of the schools featured share common aims. All are keen for their learners to make sense of complex global issues, to explore the interconnections between the local and the global, to share experiences with people from diverse cultures and to enable learners to participate in school and beyond as active and responsible global citizens.

Schools have organised global learning in a range of ways. Some develop joint curriculum partnerships with schools in other countries, others organise separately timetabled global activity weeks, some revise their schemes of work to include a global dimension across subjects or topics. Despite these diverse approaches, schools report remarkable similarities in their achievements.

Many schools report increased pupil ability to challenge their own perceptions about controversial issues and to explore diverse viewpoints. Others describe the work as having a positive impact on learners' outlooks and confidence. In particular, learners who are given the chance to speak out about important issues at school, at local and national level, develop a belief that they have a positive and important role to play in the wider world. Schools involved in long-term partnerships report increased ability in learners to communicate with people from a range of cultures, to consider issues from other people's perspectives and to question their own beliefs. Others have found that the direct and personal nature of school partnerships helps pupils to begin to see the world as one place, not separate parts, and to develop confidence in themselves as global citizens.



These achievements do not come without challenges – as teachers in these schools have discovered. Some teachers find that pupils respond to discussions around global issues by giving answers that they think are 'right', for example 'we should all buy fair trade goods'. Pupils may feel overwhelmed by the sheer scale of issues being discussed, which can lead to a feeling of helplessness. An immediate response by learners to global problems may be to fundraise to help others. While fundraising can play an important role in developing learners' life skills, it can also promote a simplified analysis of the need to throw money at problems, and lead to 'us and them' attitudes. Good global learning involves pupils thinking critically about issues from a variety of perspectives, discussing a range of solutions and building awareness of positive change, how it occurs and how individuals can contribute.



Hove Park School receives DCSF International School Award



### Hamsey Green Junior School, Surrey

Make changes in your school's daily life and tackle some of the world's biggest problems.

-  ActionAid, British Council
-  DCSF Teachers' International Professional Development




### Ingleby Mill Primary School, Stockton-on-Tees

Challenge perceptions of other cultures through school linking.

-  Oxfam, Link Community Development (LCD)
-  Foreign Language Assistants

### Shaw Wood Primary School, Doncaster

Immerse learners in other languages and enrich their knowledge of new cultures.

-  Pygmalion, British Council
-  Comenius, Foreign Language Assistants
-  DCSF International School Award



### Wyche Primary School, Cheshire

Develop learners' voices and their desire to tackle wider-world problems.

-  Cheshire Development Education Centre, Oxfam



### Deptford Green School, Lewisham

Build global citizenship skills through maximising pupil participation.

-  British Council
-  Comenius, DFID Global School Partnerships, Foreign Language Assistants, International Placements for Headteachers



### Langdon School, Newham

Empower young people to become agents for positive change.

-  ActionAid, British Council, Global Campaign for Education
-  Dreams + Teams, Foreign Language Assistants

### Leigh City Technology College, Kent

Use vertical tutor time to explore challenging global issues.

-  ActionAid, British Council
-  Anglo-French Programme, Foreign Language Assistants


### Chopwell Primary School, Gateshead

Connect with real people and places through information technology.

-  Japan21, British Council
-  DCSF International School Award



### Deedmore School, Coventry

Enable children with learning difficulties to explore other cultures through sensory experiences.

-  Link Community Development



### Hagley Primary School, Worcestershire

Change learners' attitudes towards other cultures through a global partnership.

-  British Council, University of Worcester
-  Comenius, DFID Global School Partnerships




### Kigulya Primary School, Uganda

Develop confident, literate learners through linking with a UK school.

-  Link Community Development, British Council
-  DFID Global School Partnerships



### Hove Park School, Brighton and Hove

Relate issues like sustainability and injustice to real people and places through global partnerships.

-  British Council, The Fiankoma Project
-  DCSF Teachers' International Professional Development, Comenius, DCSF eLanguages, Foreign Language Assistants
-  DCSF International School Award

### Hornsey School for Girls, Haringey

A one-off Peru Day turned into a fruitful long-term relationship for staff and students at Hornsey School for Girls.




-  British Council
-  Comenius, DCSF International School Award, DCSF Teachers' International Professional Development, Foreign Language Assistants

### The Ridings High School, South Gloucestershire

A school develops international relations with the help of expert partners.

-  British Council
-  DCSF Teachers' International Professional Development, School Linking Visits, International Placements for Headteachers, Foreign Language Assistants, Fulbright UK/US Teacher Exchange
-  DCSF International School Award

#### Key

-  Partner organisations
-  Funding scheme
-  Award

Find out about funding opportunities at [www.globalgateway.org/funding](http://www.globalgateway.org/funding)

# Linking classroom learning to positive action

## **What did the school want to achieve?**

Staff at Hamsey Green Junior School were concerned that children were not learning enough about big global issues. Much of the curriculum was limited to the UK, and although events such as Red Nose Day touched on global issues, they were not followed up in lessons. The Deputy Headteacher, Linda Etheridge, had just returned from an ActionAid visit to Chembakolli in India and wanted to bring issues like sustainable development and poverty to the children's attention. In addition to building a more global curriculum, staff also hoped to engage the children in participatory activities that developed their critical thinking and enquiry skills.

## **How did the school organise learning to meet its aims?**

In 2006 the school heard about the Global Action Schools project set up by the charity ActionAid. The project helps schools integrate global issues into the classroom and find ways of contributing to a more sustainable world.

Linda attended a training session about the project's learning methodology, 'learn, investigate, act'. 'Learn' introduces pupils to the issue, for example climate change and its impact on global poverty in countries

like Bangladesh. During 'investigate', learners look at their own school, for example measuring the amount of energy it uses. The third step, 'act', helps learners think about what concerned them most from their investigation, what they would most like to change in their school and how they will go about it.

Back at Hamsey, teachers decided that the school assembly would be the most effective way of implementing the 'learn' aspect – raising awareness of global and sustainability issues like fair trade and climate change. As Emma Savage, year 4 teacher, explains, 'Our approach can be summed up as "assemblies outwards". Parents come in on Fridays so the message travels quickly. We've done a massive amount on human rights, global warming, rights and responsibilities to name a few.'

In one such assembly, a year 5 class raised awareness about the links between climate change and global poverty. After the assembly children investigated energy use across the school and then developed a school poster campaign encouraging people to switch off lights.

Children collaborated with their peers in Global Action Schools across seven other countries via online discussion

forums. As a result, some classes chose to investigate where the school's food comes from. They worked with the school cook, investigated suppliers, costs and pricing, and used their research to help introduce fair trade products in the canteen.

## **How well is the school achieving its aims?**

Teachers report that almost all the children have been engaged and motivated by the wider range of global learning experiences on offer, and are beginning to appreciate the importance of sustainable resource use – particularly through saving energy within the school and introducing recycling. Many children are so inspired that they stay on after the end of the day to complete activities.

The opportunity to learn in different ways and with new audiences has deepened the children's understanding of the wider world. 'They have had to find ways of doing things that they've not done before. When they had a discussion with a Thai school, they had to think quickly and concisely to communicate the main messages,' says Vicky Philips, who teaches year 6.

Children have also developed a wide range of problem-solving and



## Hamsey Green Junior School

Hamsey Green's 'assemblies outwards' approach introduces global issues during assembly time, using them as a starting point for classroom learning that can be applied to real life.



*Hamsey Green Junior School whole-school assembly*

workplace skills. They have gained marketing, costing, and people-management experience, as well as decision-making skills surrounding issues of pricing fair trade food in the canteen.

The Global Action Schools project has also had a positive impact on everyday school life. 'We have a more united school,' says Linda. 'Both

teachers and children know they can make a difference.'

### **What does the school plan to do next?**

Hamsey Green is embarking on an extensive evaluation process with ActionAid, and lessons from this will be incorporated into a revised school curriculum. Meanwhile, teachers involved in the project are

sharing lessons learnt with staff across the school via training sessions, and have been involved in creating a global learning portfolio – a shared curriculum resource containing schemes of work suitable for all year groups. The school is also applying for the DCSF International School Award (Intermediate) to receive accreditation for its work.

# Local to global



Ingleby Mill Africa Week display



Ayuusi-Yine pupils

## **What did the school want to achieve?**

Ingleby Barwick, in the leafy, suburban outskirts of Stockton, is said to be Europe's largest private housing estate. As acting Deputy Headteacher Liz Shaller explains, it would be easy for a school in such an environment to become cut off from the wider world. 'The nature of the area that we live in could encourage an insular world view,' she says. 'With few ethnic minority families here, we aim to broaden pupils' horizons and encourage them to experience other people's perspectives.'

The school wanted links with the local and the global community to be an important part of its mission and ethos, and staff decided to include learning about global issues as part of everyday teaching.

## **How did the school organise learning to meet its aims?**

In 2001, as part of Link Community Development's (LCD) Global Teacher Programme, Liz went on a teaching exchange to Ayuusi-Yine Primary School in a remote part of northern Ghana. After her return, a staff working group planned the curriculum using the Oxfam guide *Education for global citizenship* as a template. Each year group now has a written scheme of work that builds and extends the children's knowledge and understanding of global issues, and makes them reflect on their skills, values and attitudes.

Frances Smith, a reception teacher, reflects: 'At first we felt that global



## Ingleby Mill Primary School

Linking with schools abroad makes learning about global issues more vivid and broadens pupils' outlook.

issues would be too challenging for key stage 1 pupils, but we have addressed this through focusing on awareness of self and others, exploring similarities and differences and listening to others'. By key stage 2, children are ready to move on to more challenging concepts. They look at the unfairness that exists in the world and investigate current global issues. As part of this, all children take part in Send My Friend to School activities each year.

All the children are involved in the school's link with Ghana, which plays a key role in their global learning experiences. Liz believes that both northern and southern participants benefit from the link. 'While it is very difficult to have an equal partnership with a school in such a remote, poverty-stricken area,' she acknowledges, 'it is what we all strive for. We develop activities and materials together which focus on our similarities as well as differences'.

A yearly postcard exchange, facilitated by LCD and focusing on topical issues, takes place between the schools. Three Africa Weeks have been held, incorporating global issues into every aspect of the curriculum from art and craft to maths and big business.

### How well is the school achieving its aims?

Teachers feel the broad range of global learning opportunities they now provide across the curriculum has



*Ayuusi-Yine pupils receive letters from Ingleby Mill pupils*

opened up learners' minds and made them aware of their interdependence with the wider world. The direct links with another country have broken down stereotypes and made a big impact on both children and their parents.

'Children here gain a huge amount from the link,' reflects year 6 teacher Gillian Forbes. 'This includes greater knowledge and understanding of another culture, developing global citizenship skills and further insight into the geographical features of another country.'

Participating in pupil-led activities such as Send My Friend to School has developed the children's critical thinking and communication skills and has given them a sense of empowerment – particularly when their views are listened to and acted

on. Local MP Dari Taylor has visited the school three times, heard pupils' views about children's right to go to school, and delivered letters on their behalf to the prime minister.

### What does the school plan to do next?

Staff plan to work with Ayuusi-Yine and LCD to develop a partnership agreement. The aim is to have an open dialogue between the two schools so that they understand the partner school's expectations and can define their own contributions.

Ingleby wants to set up links and share best practice with other schools in its local area that are also twinned with Ghanaian partners. Within the school itself, the teachers plan to keep the work innovative by looking for new ideas and issues to use in the classroom.

# Citizens of the world



*Pupils investigating Ghana*

## **What did the school want to achieve?**

A few years ago Shaw Wood was a fairly insular, close-knit community school in South Yorkshire. 'We were an ex-mining community which looked inwards rather than outwards. Pupils were achieving poor results,' recalls Headteacher Paul Prest. The majority of children at the school had little understanding of the world beyond the local community. 'We

needed to broaden our pupils' horizons,' continues Paul. 'To recognise that different cultures and ways of life exist, and to explore other people's perspectives.'

## **How did the school organise learning to meet its aims?**

Teachers began debating how to incorporate global issues into learning across the curriculum. They were keen to immerse learners in other cultures

and experiences, and decided to develop links with schools in Spain, Japan and Ghana. Languages were vital to the school's approach, and each child could choose between Spanish and Japanese.

Patrick Corroll, the school's International Coordinator, explains that the first link was with a Spanish school, to help children think of themselves as European citizens. 'The

## Shaw Wood Primary School

### One school's look at global issues has led to a genuine understanding of global interdependence.

children then thought about being world citizens through linking with the school in Japan, and then we felt ready to explore our role as “wider-world citizens” and some of the issues facing developing countries like Ghana.’

Teachers at Shaw Wood trialled cross-curricular themes with their classes. Year 3, for example, worked on an ‘exploration and discovery’ topic relating to the British Empire. Working with a Ghanaian partner school, children examined letters and other evidence relating to the slave trade and British rule and explored the 200th anniversary of the abolition of the slave trade. At both schools, children debated perspectives that they had not previously considered, and challenged their own perceptions.

In 2006 the school became involved in a global citizenship curriculum project. Participating schools were asked to pilot innovative projects to integrate global citizenship across the curriculum.

The next step was to develop a global challenge for learners. Year 4 children, teachers and parents decided to find out about chocolate – how it is grown, manufactured and distributed, and the impact this has on cocoa bean farmers in a developing country like Ghana.

This project extended well beyond the classroom. The children wrote to manufacturing companies to obtain information, created leaflets for their parents and developed a school poster campaign. They then communicated what they had learnt and felt about fair trade to their peers at Konadu Yiadom, their link school in Ghana.

Patrick Carroll emails his colleague Solomon in Ghana at least twice a week. ‘We both found that by using the chocolate theme children in each school learnt about so many global issues they had not even considered in relation to the manufacturing and producing of fair trade products.’

#### How well is the school achieving its aims?

Shaw Wood is described by Ofsted as having ‘first class international links’ that ‘provide pupils with excellent opportunities to broaden their experiences.’ ‘Staff and children believe anything can be achieved,’ says Paul. ‘If there’s a hurdle, children instinctively think “let’s find a few ways over it” – an unbelievable change from a few years ago.’

Teachers feel their approach to global learning has had a positive impact on children’s understanding of the wider world. They recognise that what they do affects others, and what others do affects them. The curriculum project has also increased children’s



*Pupils investigating Ghana*

confidence: ‘When you tell more people about things, it changes. Like fair trade: when more people know about it, it can help other people far away,’ says one pupil. Shaw Wood also achieved the full DCSF International School Award in 2007 in recognition of its successful integration of the global dimension.

#### What does the school plan to do next?

The school intends to develop a global dimension across the whole curriculum. This will include PE, RE, PSHE, citizenship, Spanish, Japanese, science and mathematics.

Shaw Wood is also developing a virtual learning environment to improve communication with schools in other countries. Children will be able to communicate safely, uploading and downloading pictures, videos or documents.





Global learning posterboard

# Every Child Matters

## What did the school want to achieve?

In January 2003 Wyche Primary School was moved into special measures. The current Headteacher, Deana Aldred, was appointed in 2005. 'When I first came here,' she says, 'it was easy for teachers to feel de-skilled and to lack in confidence. I felt we needed to bring in something completely new to lift spirits and improve motivation'.

Wyche wanted to empower children to make a difference in their learning, their school, their community, and the world. It also wanted to tackle underachievement and raise standards, in part by valuing children's personal needs and development as much as academic success. 'Literacy and numeracy strategies on their own wouldn't do the trick,' expands Deana. 'Bigger issues needed to be resolved and we hoped global learning would help us to look out rather than in. We liked the idea of starting with the personal and moving out to the global.'

## How did the school organise learning to meet its aims?

Wyche made Every Child Matters the basis of school improvement and developed a whole-school global

learning programme to facilitate it. Wyche worked with Cheshire Development Education Centre (CDEC) to develop a project called 'Aiming High.' They began by matching the school's aims to the five outcomes of Every Child Matters, focusing particularly on 'Enjoying and achieving' and 'Making a positive contribution'. They then integrated global learning into the school development plan and set about embedding it across the curriculum.

PSHCE and citizenship have been reorganised into a series of themed days including 'Children's rights', 'Food and fair trade' and 'Refugees'. 'The "Food and fair trade" day was great fun,' explains a year 6 child, 'and everyone learnt to think before they buy something at the supermarket. We made fair trade T-shirts and wrote letters to shops to ask them to sell fair trade goods like bananas and footballs'.

Whole-school activities such as assemblies also promote active global learning. Children decide on assembly topics and regularly invite CDEC in to facilitate them. They recently requested an assembly to address 'What is poverty?' and want

to extend their thinking to explore questions like 'Are poor people less happy?' and 'How do people grow in poor countries when they haven't got much food?'

New teaching and learning methodologies have been introduced to improve levels of consultation with children, supporting them to express their views, consider other people's views and make informed choices. A child in year 6 sums it up as follows: 'When you start to listen you can get a bit wiser and more independent. You can sort out different problems by interacting with people'.

## How well is the school achieving its aims?

The school has successfully reorganised learning to enrich the curriculum, enhance creativity and fun, and raise self-esteem and standards. Wyche has challenged stereotypes and discrimination.

Ofsted's 2007 report noted that 'Students' spiritual, moral, social and cultural development is outstanding... the care and consideration they show to others, as well as their appreciation of other's needs, demonstrate maturity beyond their years'.

## Wyche Primary School

Using outside expertise helped Wyche Primary to make learning start with the personal and move outwards, developing learners' voices in the process.



*Learners design a posterboard to demonstrate their global learning*

Standards have been raised by drawing on the school's vision of empowering children and using outside expertise, including CDEC and Oxfam, to link individual learning to global contexts. As Helena Ward, the school's PSHCE coordinator, notes, 'Every child really does matter here. Their voices are listened to and they make big decisions in school. And this is why they feel they can make a difference to the world'.

### **What does the school plan to do next?**

In 2008 PSHCE Days will explore the United Nations eight Millennium Development Goals. Wyche's eco-committee is already investigating how to link its school-based activities with Millennium Development Goal 7, 'Ensure environmental sustainability'.

All staff will receive on-the-job training in 'Philosophy for Children',

and Tuesday afternoons will be set aside for pupil-led discussions as part of this.

Global learning, concludes Deana, 'is so important, because it will stay with children. It's never finished or self-contained, and we're always learning from the unexpected. If we can help children to feel safe and happy and to question everything, it will take them everywhere'.

# Global citizenship school

## **What did the school want to achieve?**

Staff at Deptford Green School were looking for a sustainable, innovative and holistic way to address the specific social issues the school's demographic presents: the school is in an area of significant social deprivation, and many students are entitled to free school meals, come from minority ethnic backgrounds or have learning needs or disabilities. Deptford Green was already a humanities specialist school, so staff decided to incorporate global citizenship across the school – and to campaign to be the first UK school with citizenship specialist status.

'We wanted to empower young people to become critical agents of change,' explains Lee Faith, Head of Citizenship. 'To develop a shared vision and ownership of the school based on human rights; to promote and advocate social justice within our wider community and the world. Including citizenship within our school's specialism was essential to achieving this.'

## **How did the school organise learning to meet its aims?**

Pupil participation and ownership of projects is crucial to the school's citizenship aims. Over the past two years pupils in years 7 to 9 have set

up and run a fair trade tuck shop. With the support of the citizenship department they have developed this idea further by campaigning to become a fair trade school. Several pupils have set up a steering group and are working towards meeting the Fairtrade Foundation's criteria, which include writing and adopting a whole-school fair trade policy and ensuring the school is committed to selling, promoting and using fair trade products.

To foster students' role as 'critical agents of change' Deptford Green has pioneered using students as associate governors. 'Getting pupil representation at the highest level is important to our philosophy, ethos and future,' says Lee.

Developing global links has also played an important role in the schools' global citizenship programme. Since 2003 Deptford Green has been involved in an education partnership with St Kizito School in Uganda. The partnership develops students' global citizenship skills through collaborative projects and exchange visits.

Year 9 pupils in both countries were asked to represent a global dimension theme through a collective piece of art to be displayed at an

exhibition in Uganda. They chose sustainable development and transport as the theme, and produced a large piece of artwork that was presented at St Kizito school during an exchange visit in June 2007. They then worked with the St Kizito pupils, comparing the art techniques used and discussing similarities and differences in transport in both countries as depicted in the work displayed.

In addition, ten year 10 students took part in a Global Citizenship Exchange with students from St Kizito in June 2007. The students had a range of learning experiences including collaborative lessons on human rights, visits to an HIV/AIDS community project and an exploration of the local environment and issues facing local people. 'This experience has changed my life!' says one of the students.

## **How well is the school achieving its aims?**

Ofsted praised the school's 'pioneering citizenship programme,' which 'contributes significantly to students' outstanding spiritual, moral, social and cultural development'.

The global dimension promotes a more cross-curricular approach by focusing on concepts and issues rather than subjects. The link with Uganda,



## Deptford Green School

Gaining citizenship specialist status helped maximise pupil participation and develop global learning skills at Deptford Green.



*Expressing sustainable development through art*

for example, incorporated global issues into art. 'It made me think about the different facilities open to people in various parts of the world,' says one pupil. 'We understood how our actions affect others.'

'Linking with others from different cultures and backgrounds helped the students learn more about others, widen horizons and expectations, but most of all it taught students about themselves,' reflects Assistant

Headteacher Wendy Bisiker. 'I believe all who have been involved so far at Deptford Green and St Kizito in the curriculum project and the youth exchange have changed the way they think in some way.'

### **What does the school plan to do next?**

Deptford Green will host a return visit for St Kizito students in June 2008. The programme will mirror the visit to Uganda, with classroom time on

global citizenship themes, a trip out of London to see the English landscape and a range of cultural experiences.

The citizenship team is planning global learning for other curriculum areas, including music and the new science for the 21st-century curriculum. Above all, Deptford Green will continue to emphasise participation, giving students ownership of their work.

# Agents of change

## What did the school want to achieve?

Langdon School serves areas of significant economic deprivation, with students from a wide range of academic and cultural backgrounds. Its students felt overwhelmed by the scale of global poverty and struggled to see how they could make a positive difference.

The school's previous approach to global learning was fragmented: although topics like sustainable development and human rights were taught in individual subjects, there were no meaningful links across the curriculum. As Assistant Headteacher Vince Doherty explains, 'We wanted to raise students' awareness of themselves as global citizens. Not to live in a bubble, but be part of something far bigger. We value what young people think and what they can actually do to make a difference to themselves and to people living far away.'

## How did the school organise learning to meet its aims?

Staff at Langdon developed separately timetabled activity weeks, during which students would link learning about global issues with their role as active world citizens.

In 2005 the school took part in Send My Friend to School. Supported by organisations like ActionAid and Comic Relief, students learnt about the 80 million children globally who

miss out on schooling. In one activity, students made hundreds of paper 'buddies' to represent these children, which they sent to world leaders.

Many students began spending a lot of time researching and working on the issue. They signed up to the Langdon volunteering register, which has around 60–70 students each year who help in many ways from tidying up or showing visitors around to taking part in campaigns. Several students on the register were then

chosen to launch the Make Poverty History campaign in London's Trafalgar Square in February 2005, sharing the stage with Nelson Mandela and speaking to over 20,000 people about the importance of education.

Teachers have built on the project's success by developing similar projects across geography, humanities, citizenship, PSHE and RE programmes. The citizenship department has focused on



Year 10 learners address crowds at Trafalgar Square



Students meet Nelson Mandela



## Langdon School

Involving students in world events and campaigns brings global learning to life at Langdon School in London.

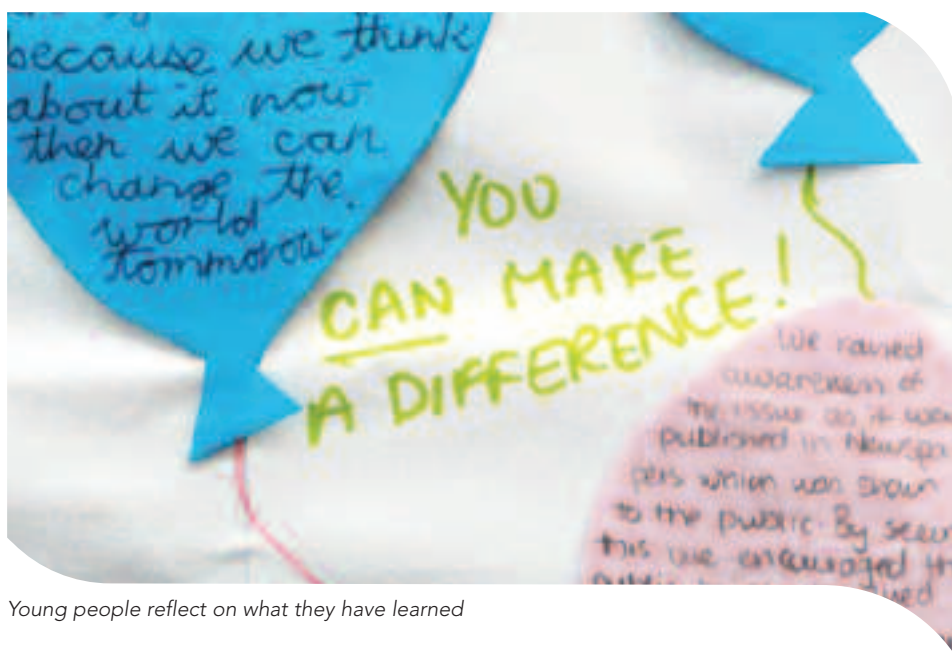
developing learners' life skills including self-confidence and critical thinking. 'Citizenship can be a long journey for students who never leave Newham,' reflects Citizenship Teacher Amir Shah. 'We don't always expect our students to act on issues. It's just as valid to think about an issue as long as they are engaging critically and creatively.'

### How well is the school achieving its aims?

Langdon received an outstanding Ofsted report in 2006, which highlighted its citizenship programme's 'valuable engagement with the local and international community.'

Send My Friend to School was the catalyst for engaging large numbers of students in global learning and participation. Students' awareness of other people's lives has increased, as has their sense of self-worth and confidence. As one pupil said, 'This experience has shown me what is important. It doesn't matter that I'm young; it's still possible for me to change things.'

Other opportunities have opened up. Students won the J8 Global Citizenship competition in 2005 and have been runners-up since. Over the past three years students have lobbied Tony Blair, Gordon Brown and members of the European Parliament. They have appeared in



*Young people reflect on what they have learned*

education films, media articles and have even joined Nelson Mandela in Mozambique.

For Amir, one of the most satisfying outcomes was students choosing to participate as active citizens, rather than being forced to participate. Fourteen-year-old Caroline Gray recently won an Anne Frank Award for her 'great personal strength, moral courage and determination to stand up for what is right.' Caroline set up her own charity to raise funds for children in Nepal to go to school. She cites classroom experiences as her greatest inspiration: 'I've become more considerate. It's made me realise how lucky I am, how I was just trundling along at school, getting on with my own life, in my little bubble. Now, newspapers are saying I'm an "Action Hero"!'.

### What does the school plan to do next?

Over the past three years Langdon has found space for students to learn and act on global issues outside their usual timetabled lessons, and has achieved fantastic results. With the secondary curriculum review now in place and its emphasis on unifying, thematic dimensions such as 'sustainable futures and the global dimension,' staff at Langdon are preparing to include global learning across the whole curriculum.

'We want our curriculum and school ethos to reflect some of the major challenges facing society and the significance these have for our learners,' says Vince. 'We want to integrate the global dimension as a theme which links subjects, events and our school ethos together.'

# Global problems, local solutions



*Learners reflect on the difference they have made*

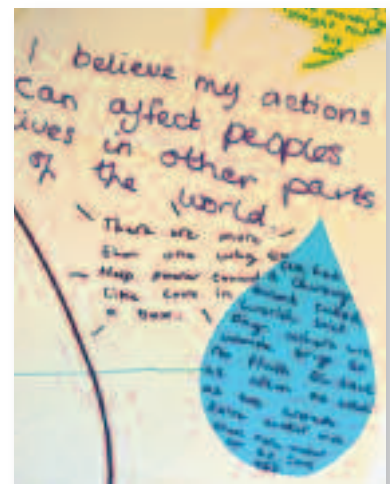
### What did the school want to achieve?

The Leigh City Technology College was keen to give students a broader understanding of the world. Most of them are white British and, like many young people, their world view is limited to their local surroundings. 'Students here can be very insular,' explains Assistant Principal Karon Buck. 'I wanted them to have more global understanding and to make the rest of the world real to them. To plant a seed and watch it grow into something bigger.'

Overall, teachers at the school wanted students to be aware of their impact on people and environments locally and globally, to envisage their role in creating a sustainable future and to create innovative ways of linking their learning to responsible action.

### How did the school organise learning to meet its aims?

Staff wanted to develop a participatory, student-led approach to learning. They decided to use vertical tutor time to give students the opportunity to really learn and investigate the roots of



important issues like climate change or fair trade. A vertical tutor group has

## The Leigh City Technology College

**Using vertical tutor time to mix age groups and cross subject boundaries helped students at the Leigh City Technology College get involved with schools and events around the world.**

five students from each year group, including the sixth form. All students receive five 50-minute lessons a week in tutor time, one of which is devoted to global learning.

Karon's aim was for students to use this time to explore connections between their own lives and people living far away, and to investigate how they could make a difference. At first there was some resistance from both students and teachers to mixing age groups, but both have found positive outcomes. 'The year 7s bring in new ideas from primary school, and we help to make them into bigger ideas,' says a year 9 pupil. 'And when some of the sixth formers in my class came back from a trip to India they told us what it was really like. We ended up getting involved with World Aids Day and World Water Day to link everything up.'

During tutor time, students used creative techniques such as 'issues wheels' to investigate global issues from different viewpoints and generate discussion about the part their school can play in finding local solutions to global problems like climate change. An issues wheel is an activity to categorise issues: whether they are economic, social or environmental; whether their impact is local, national or global. The activity generates discussion rather than definitive answers. 'The more I learnt, the more surprised I was about how little our school does for the environment,' says a year 10 student.

'We leave computers on and the lights on and we use loads of gas in science. Now, we've got recycling in every classroom.'



Staff used ActionAid's Global Action Schools project to explore different opinions and places, develop critical thinking and enquiry skills, and enrich students' personal development. Students developed web pages and joined in online chats and forums to find out what pupils in other countries were learning and doing. 'We had a video conference with a Polish school,' says one student. 'I was surprised to hear about how different their school rules are to ours. We've all been learning about climate change and fair trade, and we realised we'd come up with similar ideas even though our cultures are quite different!'

### How well is the school achieving its aims?

Since the project, teachers have noted an increase in students' environmental and cultural awareness. Students began to think about the difference they could make in their own school to contribute to sustainable development, for example reducing the amount of energy used, the food consumed and

the paper wasted. As a result of student pressure, all classrooms now have paper-recycling bins. This increased awareness has also led to a hands-on interest in global issues and other cultures.

Some post-16 students who visited India in 2006 are now organising a fashion show with the retail chain Monsoon to raise awareness of fair trade within the local community.

Through the project, teachers have also developed a style that helps students learn independently. Vertical tutor time has given teachers the flexibility to explore difficult issues that might normally be confined to particular year groups or subjects. 'Using vertical tutor time has prepared teachers for project-based learning,' says Karon. 'The process of letting the kids be in charge of their own learning has been very important.'

### What does the school plan to do next?

A move towards project-based learning during curriculum time is under way. The plan is to introduce a more coherent approach to curriculum planning with subjects like geography, citizenship and design and technology working together. The use of cross-curriculum dimensions such as 'global dimension and sustainable development' and 'community participation', as outlined in the new secondary curriculum, will support this.



# Linking LIVE, linking lives

## **What did the school want to achieve?**

Chopwell Primary School wanted to embed global learning into school life in order to increase awareness and tolerance of other cultures. As Headteacher Bernadette Fellowes-Prynn explains, the children's socio-economic circumstances limit their opportunities for travel outside the village: 'They had little or no exposure to other cultures and rarely had their ideas or assumptions questioned.'

Further motivation for change included poor standards of achievement at Chopwell and the need to improve the quality of teaching and learning. 'We hoped that a link to a school in a far away place would lift our community and inspire learning,' says Bernadette. 'In the past, we've been criticised for poor results, and we wanted something to enable pupils to communicate using a variety of writing genres, gain understanding of the similarities and differences between different cultures and challenge stereotypes by communicating and sharing ideas with children in another country.'

## **How did the school organise learning to meet its aims?**

In 2006, Chopwell contacted the British Council, which suggested they work

with the educational charity Japan 21 to create a link with a Japanese school. Japan 21 made the initial introduction between Chopwell and Amaji Elementary School and then provided ongoing support and advice. Both schools opted to use the structured learning network Japan UK LIVE! as an online tool for communication. Protected access to this website allowed teachers to organise learning around a series of structured themes, including the environment, homes and houses, and food and health.

Live meetings were arranged for children to communicate via talkboards, and they uploaded photographs, films and letters. The only equipment the school needed was a web camera and microphone. Children at the two schools chose pen friends, and swapped bookmarks, photos, letters and presents.

Staff at both schools worked together to improve learners' literacy skills by providing opportunities for children to write in a range of styles – letters to pen friends, recipes and traditional tales. 'We wrote a story first and sent it to Amaji,' says Kirsty Griffiths, a child in year 6, 'and they did manga drawings. They are like cartoons that show their feelings. Then, they sent us "Peach Boy"

[a story] and we did the mangas. It helps us to get more expression in our writing!'

The link with Amaji is now integral to life at Chopwell. Teachers from both schools have visited each other, and the children are playing an increasingly active role in its development. The environmental theme, for example, enabled children to move quickly from sharing ideas about issues such as climate change to thinking about ways of reducing their own schools' carbon footprints. Sharing ideas and pictures of themselves taking action via the website got instant results:

'Hello my name is Kirsty. In our school we save energy by turning off all the lights when we go out of a room. All the switches have stickers with a little light bulb cartoon saying "turn me OFF!" This is a photo of me saving energy and money! We also have energy monitors who go around the school at play time and lunchtime turning off any unnecessary lights. SAVE ENERGY! Turn out the light!'

## **How well is the school achieving its aims?**

The Japan UK LIVE! website has motivated children to communicate and there have been marked improvements in the standard of independent writing. The school's

## Chopwell Primary School

An online school-linking tool gives a whole new outlook to children at Chopwell Primary.



Amaji learners receiving picture books from Chopwell learners



Picture book arrives from Amaji school



Sharing ideas for taking action on climate change

national test results showed a big improvement in just one year. 'I am sure the link has a lot to do with it,'

says Bernadette. 'The children are so enthusiastic about coming to school now – each day is filled with excitement and unexpected events.'

Contact with Japan has given the children a sense of being special, and it has given classes involved a team spirit, because they are jointly involved in a successful project. 'Some of our children don't have much in their lives,' says Teacher Cristina Provaz. 'The link has really helped with self-esteem

because someone cares about them enough to write a letter and send a gift from the other side of the world.'

### What does the school plan to do next?

Chopwell plans to set up joint curriculum projects for all year groups. The next step in the Japan 21 project is to arrange exchange visits so that the children can explore and debate global issues surrounding rights and responsibilities.

# Personal to global

## **What did the school want to achieve?**

Deedmore is a special school for children with learning difficulties including challenging behaviour, autism and Down's syndrome. 'Working with children with learning difficulties presents many challenges as their lives revolve mainly around the concept of self,' explains Assistant Headteacher Kalvinder Rai. 'We wanted pupils to develop an understanding of the world beyond their own experiences.'

In addition, staff wanted to develop their own knowledge and confidence in how to plan and deliver global learning. They felt their existing schemes of work were limited and that they had little first-hand experience of life in other countries. Headteacher Yvonne McCall and her staff decided to bring a global dimension to existing schemes of work, audit their resources and take part in any external global activities that could extend and personalise experiences for children and staff.

## **How did the school organise learning to meet its aims?**

Through Link Community Development (LCD), Kalvinder spent five weeks in 2005 at Jeeja School in Uganda focusing on teaching literacy and numeracy in an interactive way. 'I wanted to experience teaching in a

different country and life in an African village. Then I aimed to bring my learning back, share it with staff, help create new resources and build pupils' understanding of their role in the wider world', reflects Kalvinder.

Before the placement, all staff took part in a review of current schemes of work. Schemes were redeveloped to include a global aspect to all topics. The new schemes particularly emphasised geography, music and art, and giving children sensory experiences of other cultures through use of artefacts, story telling and role play.

Following an audit of resources, the school bought and created additional materials, including photographs, videos and artefacts from Uganda. 'Artefacts worked really well,' says Kalvinder, 'particularly sturdy objects which pupils could handle such as masks, musical instruments, baskets. I also created presentations to accompany topics ranging from homes to journeys to school life. They all contained pictures of myself in various settings in Uganda. This made it easier for pupils to engage with a different culture because they could relate to me being there.'

All year groups were involved and each class worked on different topics. Some children recorded songs to

send to their peers in Uganda. They made and exchanged postcards, pictures and resources. Reception and year 1 children worked on 'My school, my local environment,' comparing and contrasting Deedmore and Jeeja at a very simple level.

Year 5 investigated customs, habitats and clothes in different African countries. Simple starting points were used, including visually rich storybooks such as *Handa's surprise*. Children were encouraged to taste fruits described in the story and then follow Ugandan recipes such as Ugali cornmeal porridge.

## **How well is the school achieving its aims?**

Continuous assessment shows that the children's awareness of the wider world has increased. Children have also started asking questions about other places and developing thinking skills.

However, the biggest lesson for staff has been to not underestimate the children because of their learning difficulties. 'At first I thought that because Africa was so far away from Coventry the children would have difficulty acquiring knowledge and the concepts I wanted them to grasp,' says Suzanne Kavanagh, a year 5 teacher. 'However, all the children



## Deedmore School

Using artefacts and photographs as classroom resources brought Africa to life for children at Deedmore School.



African art

were excited and motivated. We can see a development in their vocabulary and their thinking skills. They have taken pride in their work and are delighted when visitors express an opinion about their work.'

### What does the school plan to do next?

Next year Deedmore is looking to apply for the DCSF International School Award.

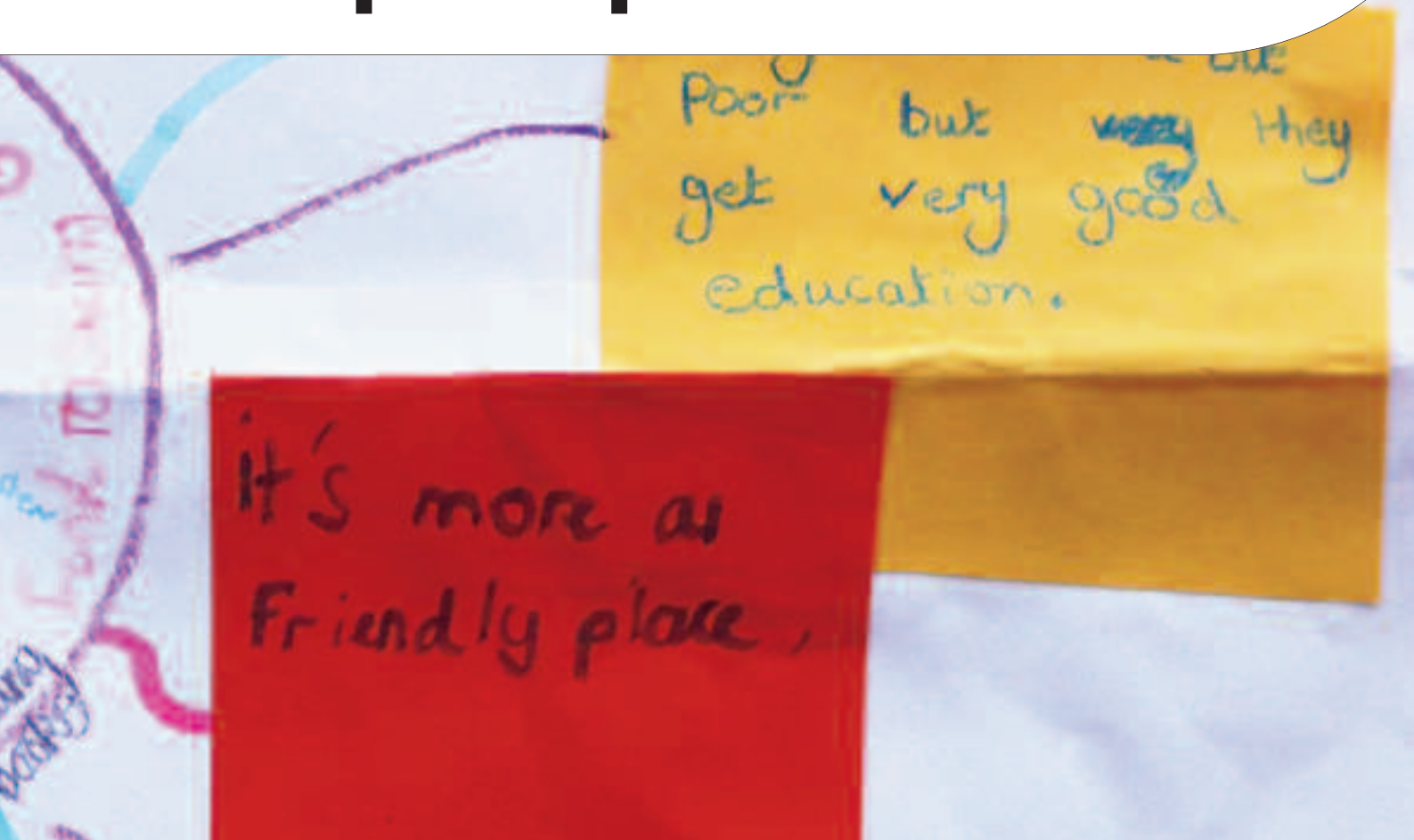
Staff will continue to review schemes of work and introduce the global dimension through cross-curricular topics. They also intend to make links with other schools and the wider community and to keep parents and governors informed of new developments.

## Teacher tips

### Creating global learning resources

- ➔ Artefacts help develop pupils' sensory experience of everyday life in other cultures.
- ➔ Use sturdy objects like masks, musical instruments and baskets that pupils can handle.
- ➔ Get pupils to take photographs of their own daily lives, school and local area.
- ➔ Work with pupils to create a 'big photo book' to send to the partner school.
- ➔ When visiting your partner school, take photographs of people's homes, journeys and classrooms with yourself in them.
- ➔ Use the photographs as a basis for developing presentations to introduce topic work.

# Learning from new perspectives



*Learner's reflections*

## **What did the school want to achieve?**

Hagley Primary School is in a largely affluent area. 'We felt it was important for our children to appreciate what happens in other parts of the world and to view it positively,' says Suzanne Shackleton, International Links Coordinator. Staff wanted the school to evolve into a well-informed community with a balanced understanding of global issues. Hagley's long-term aim was to become actively committed to reducing global poverty.

## **How did the school organise learning to meet its aims?**

Headteacher Kevin Bailey decided to

set up a curriculum-focused partnership with a school in Africa. 'We aimed to start with a manageable project involving a partner school in an unfamiliar place, to creatively use our similarities and differences to help staff and children look at learning from new perspectives.'

Hagley found a partner in Jan Jan Bureh Primary School in the Gambia. With support from the DFID Global School Partnerships programme, staff from Hagley visited Jan Jan Bureh early on to start building relationships. As Suzanne explains, 'Personal contact is key, especially when schools are without electricity

and the internet. Once we visit each other, teachers feel a new level of commitment to the partnership.'

The school wanted a joint global learning curriculum to be the focus of the partnership. Children have been heavily involved in designing four curriculum resources that explore the similarities and differences between life in the UK and the Gambia.

The children are encouraged to become independent, responsible learners who think carefully and make connections between local and global issues, as the following quote from a child in year 4 illustrates: 'Jan Jan

## Hagley Primary School

**Creating an equal, mutual partnership with a school in the Gambia has developed real global awareness in children at Hagley Primary School.**

Bureh School is on an island in the River Gambia, and it keeps getting flooded. They say it's because of global warming. We had floods in Worcester last month and we think it's to do with the same thing. So, we're going to send a text to the Gambia to see what we can do about it.'

Hagley has also set up a Gambia committee of 20 children from across the school. It recently had to deal with the tricky issue of fundraising when some children wanted to raise money for Jan Jan Bureh – both schools have learnt that such activities need to be mutual. Children at Hagley knew that Jan Jan Bureh children did not have pens, pencils and paper so each child donated a pencil-case. In return, the Gambian children made dolls, models and everyday utensils for children to use in school. This allowed children at both schools to recognise that the others are just like themselves – people who give and want to learn and share.

The partnership has inspired a cluster of other schools in Worcester and the Gambia to form links. Hagley and Jan Jan Bureh support these initiatives and offer tips.

### How well is the school achieving its aims?

Global learning is now an integral part of Hagley's identity. As Ofsted recently reported, it 'pervades the school's day-to-day life [and] as a result, students' cultural awareness is first rate.'

In an exercise set up by the University of Worcester to explore the impact of global partnerships, children from Hagley described the Gambia with positive words such as 'friendly' to balance negative words such as 'poor.' This was very different to the largely negative responses in schools without global partnerships. Hagley pupils also presented difference in terms of what intrigued them rather than from the perspective of fear, for example, 'I was surprised because they eat cereal in the mornings like I do'.

Teachers have also benefited, because the project encourages reflection and challenges values and

attitudes to education. Many have grown in confidence and demonstrated an ability to become involved in activities that would otherwise not have been possible. The wider community is also involved in the partnership: one parent re-created a Gambian town in the form of a huge piece of corridor art.

### What does the school plan to do next?

Hagley intends to invite more Worcester schools to create partnerships with the Gambia. It believes that reaching outwards and creating new opportunities will help maintain momentum.

## Teacher tips

### Building successful partnerships

- ➔ Start off with a small, manageable project.
- ➔ Work hard at developing a close and effective working relationship with the headteacher or coordinator of the partnership.
- ➔ Be clear about expectations for both sides of the partnership (draw up an agreement early on).
- ➔ Communicate regularly with your link school (text is a wonderful way if email is not available).
- ➔ Encourage staff, children, parents and the wider community to be actively involved.
- ➔ Plan activities and visits carefully but also have the flexibility to enable new ideas to evolve.



# View from Uganda



*Sharing ideas, stories and letters*

## **What did the school want to achieve?**

Kigulya Primary School started life in 1981 when local parents built two grass-thatched classrooms for their children. Today the school has seven permanent classrooms and 561 pupils. As with other schools in Masindi District, a rural area in mid-western Uganda, it faces a number of challenges, including a lack of teacher training, low teacher and pupil attendance, and poor pupil performance.

However, Headteacher Lillian Byakagaba was determined to improve attendance and academic performance. She hoped that a link to the wider world would motivate pupils to come to school. 'Our aim was to develop a link with a UK school to learn about another culture



*A class in Kigulya school*

and to motivate our children to want to learn,' reflects Lillian. 'We wanted to improve our pupils' literacy skills by communicating with real children about interesting issues from another part of the world. As teachers we aimed to develop our knowledge and skills by working on shared curriculum projects with English teachers.'

## **How did the school organise learning to achieve its aims?**

The opportunity to link with the wider world arose in 2003 when a peripatetic support teacher from Gloucester spent five weeks on placement with Kigulya. When the teacher returned to England, she looked for a link school for Kigulya. In



Kigulya learning in action

## Kigulya Primary School

### Sharing ideas, stories and letters improves literacy and motivation at Kigulya Primary School in Uganda.

#### Talking point

I have visited Kingsholm and learned lots of new things but it is sometimes hard for me to drive the partnership. Although I have changed my point of view, lots of people here think the same way. They look at tangible things like a new radio or television so when I come back from my visit they say to me 'so what have you brought back?' Sometimes we hear of local schools getting new things or money from their English partners so our teachers expect a lot from me. They do not see that new ideas are more important than objects.

**Headteacher Lillian Byakagaba, Kigulya School, Uganda**

**How can schools create equal partnerships based on learning and shared values?**

2004, Link Community Development (LCD) facilitated a link with Kingsholm Primary School in Gloucester. The partnership has also been strongly supported by both the district education office in Masindi and by the local authority in Gloucestershire, and has benefited from funding from the DFID Global School Partnerships programme.

The first step was for the two schools to exchange annual curriculum plans. Lillian worked closely with Kingsholm Headteacher Jan Buckland to identify themes that would be relevant to pupils in both countries.

The final result was a series of topics ranging from daily life and water use, to food and the environment.

Primary 1 pupils at Kigulya worked with year 1 children at Kingsholm to share information and investigate each other's homes and daily lives. Kigulya pupils wrote letters to England explaining the type of homes they lived in and how far they walked each day to school, and received reciprocal mail from their UK peers. Kingsholm children then created models of Ugandan homes based on the descriptions they received and also challenged themselves to walk to school each day.

Primary 5 pupils introduced Kingsholm children to Ugandan culture and at the same time developed their English language and literacy skills. They wrote the beginnings of Ugandan folk stories

for the Kingsholm pupils to complete, and received the introductions of English folk stories, which they then completed.

Reciprocal staff visits are organised as a development tool. During a visit to Kingsholm in 2005, Lillian was interested in positive behavioural management such as giving certificates in assembly, star charts or rewards for the class with the best attendance. Later that year reciprocal INSET training was organised in Kigulya and attended by Kingsholm teachers. 'Kingsholm teachers taught us about positive discipline,' says Lillian. 'My teachers have taught the English teachers about respect and love. Respect for older people and love for trying to help the pupils. Our teachers also explained how to be creative when teaching. Even when they have little, they use things from the local environment to help them teach – bottle tops, sticks, anything can become a resource.'

**How well is the school achieving its aims?**

Kigulya School has benefited from the link in many ways. The pupils are much more interested in languages now and also more confident about sharing their ideas. Kigulya teachers' efforts to improve literacy have paid off. The pupils can now read and write letters well and enjoy corresponding with their pen friends.

**What does the school plan to do next?**

Lillian will continue to drive forward the partnership with Kingsholm and to make her peers aware of the values of a curriculum-focused, educational link. Lillian hopes that a teacher from Kigulya will visit Kingsholm to develop reciprocal curriculum work next year. Her greatest hope is to create more interaction between pupils: 'I hope some day maybe some of Kingsholm's students can visit or study at our school because our pupils have so many questions for them.'



# Global pathways to success



*An active global learning experience*

## **What did the school want to achieve?**

Although Hove Park is a language specialist school, it wanted to overturn the misconception that language colleges offer curriculum opportunities and overseas trips only for language teachers and learners. 'We needed to create a very different vision,' explains international director Charmian Hartley. 'We wanted to develop an international ethos to enhance teaching and learning across the whole curriculum, bringing benefits to staff, pupils, partner schools and the wider community.'

The school wanted to give learners first-hand experience of global dimension concepts such as sustainable development, interdependence and rights and responsibilities by working with other schools around the world on shared global issues. 'A significant

number of our students are from deprived, challenging backgrounds,' says Headteacher Tim Barclay. 'Most have never been abroad. We wanted to give them an experience within the curriculum that broadens their outlook and brings them into direct contact with other cultures.'

## **How did the school organise learning to meet its aims?**

Staff at the school developed a huge range of global connections: in total the school is working on around 40 different projects and has links with schools in 15 countries, including France, Germany, Italy, Mexico, Poland, Hungary, the Czech Republic and Ghana. Hove Park has installed videoconferencing as a cost-effective communication tool for many of the projects.

Students and teachers are encouraged to experience other

cultures and pressing global issues first hand. In 2007 geography students visited Iceland to study climate change, and other students measured yearly air pollution in Brighton and Hove and compared their findings with representatives from several European schools.

Charmian's role is to ensure all curriculum areas have a global dimension. 'I try to find projects which appeal to the interests of particular staff and which have relevance to the curriculum area they need to deliver. Then I plant seeds and watch them grow.' One such seed was head of history Judy Cooper's visit to Ghana in 2005. 'The history of slavery connected well with Ghana's past and present,' explains Judy. 'We investigated how children from places like Ghana's Cape Coast were used as slaves. We then explored modern-day

## Hove Park School

Having multiple projects and links with 15 different countries has given students at Hove Park School a new perspective on international issues and global learning.



*Taking a break from renovating a school in Mexico*



*Learning about sushi*

slavery. Pupils were able to think critically about a current global problem which they might otherwise never have explored.'

Year 9 pupils linked up with a school in Ghana and then created a website about slavery. 'We had a lot of involvement in the project,' says one pupil. 'It wasn't about a teacher

telling us what to do. We looked at the issue of slavery and then decided to summarise the history and tell the story from different perspectives on our own website.' Pupils in both countries used slavery as a starting point for exploring issues such as bullying and climate change.

### **How well is the school achieving its aims?**

In recognition of its impressive range of global links and projects, Hove Park won the TES/HSBC Make the Link Award for International School of the Year in 2005 and has also received a DCSF International School Award for good practice in the international dimension.

Staff report a positive impact on students' learning, and particularly on their ability to think and reflect critically. Students are making links

between local and global issues, valuing diversity and developing a sense of identity as 'active global citizens.' They can relate abstract issues like poverty to real people, such as their contacts in Ghana.

Staff at Hove Park are also promoting good practice within the wider teaching community. For the past two years they have organised a national conference, Global Pathways to Success, giving 80 teachers practical tips on implementing the global dimension across the curriculum.

### **What does the school plan to do next?**

Future plans include a link to China via the modern foreign languages and geography departments, and an online project with a school in South Korea following a successful visit to a food college in Thailand.



# The world in our classroom

## **What did the school want to achieve?**

Back in 2003, Hornsey School for Girls was concerned that many of its learners, 90 per cent of whom are from minority ethnic backgrounds, were unsure of their place in the world. International links coordinator Eleni Karaoli explains: 'Many of our students had an identity crisis. They weren't sure of their roots and felt displaced. Refugee and asylum seekers especially felt lost because they're disconnected.' Attendance and behaviour were also problems.

Hornsey decided to bring the world into the classroom, introducing global perspectives through links with other schools. The long-term

goal was for students to appreciate other cultures, be aware of the wider world and participate in the global community.

## **How did the school organise learning to meet its aims?**

Over the past five years staff have made links with schools all over the world and have introduced global learning across all areas of the curriculum. Students have done work experience in France, attended seminars in Germany and e-twinning with a school in Turkey through the EC's eTwinning programme. Teachers have participated in a range of international curriculum visits.

However, it is Hornsey's partnership with a Peruvian school in a remote part

of the rainforest that has really brought global learning alive for students. Hornsey first heard about La Pastora School in 2003 when a Peruvian Non-Government Organisation contacted the school about raising money for a well. 'Many children were too sick to go to school because their water supply was contaminated with poisons from a nearby mine,' says Eleni. 'We decided to organise a one-off Peru Day with year 8. We had no expectations of this evolving into a whole-school cross-curricular linking project!'

Since then, global learning with a Peruvian emphasis has been integrated across all year groups and several curriculum areas including modern foreign languages, enterprise education, PSHE and citizenship, ICT and English.

During an enterprise week students came up with innovative ways of raising money to help sustain the Hornsey-La Pastora link. They funded a new school building for La Pastora, sold Peruvian jewellery to buy a school minibus for Hornsey, and joined up with nearby schools to create 'Operation Peru Child,' which sends gift boxes to La Pastora. They studied Peruvian poetry in English, investigated water issues in geography and even tried to crack the Inca code in maths. GCSE food



## Hornsey School for Girls

A one-off Peru Day turned into a fruitful long-term relationship for staff and students at Hornsey School for Girls.



*Grade two pupils (6–7 years old) at La Pastora school*

technology students even turned their classroom into a Peruvian restaurant for a day, serving the Peruvian cultural attaché and local councillors. The event received local press coverage and sparked donations from local businesses for La Pastora.

Language learning played an important role in pupils' experiences. Hornsey introduced pupils to Spanish, which enabled them to start comparing their lives with their peers in a Spanish-speaking country. Students chose to communicate via letter writing. 'It's a big deal when one [a letter] arrives,' says a pupil in year 8. 'We get really excited and it becomes like an artefact.'

### How well is the school achieving its aims?

Hornsey won a DCSF International School Award in 2004, and was described by Ofsted as having 'exemplary international links' in 2007. The school is a member of the North London Schools International Network, with a seat on the council of management.

The link with La Pastora has helped students labelled as 'disaffected.' 'They've drawn on profound empathetic skills and talk of seeing something of themselves in their Peruvian friends,' says Evelyn Forde, Head of Year 8. 'Lots of girls have found a meaning for themselves

through the link, and a belief that they can make a difference.'

### What does the school plan to do next?

In the future, Hornsey and La Pastora intend to create learning centres in both schools with educational resources from different countries. Students will manage fundraising efforts and work alongside staff to plan cross-curricular activities.

Hornsey has developed new links with two schools in Nepal and a rural school in Rwanda, and is also participating in the US/UK Fulbright teacher exchange programme, administered by the British Council.

# Towards an international school

## What did the school want to achieve?

The Ridings High School is a specialist technology college on the outskirts of Bristol. A few years ago staff ran isolated international projects such as Europe Day but wanted to develop an innovative and distinct global dimension across the curriculum. 'We wanted to develop a 21st-century curriculum that gave our learners lifelong opportunities to connect with communities around the world,' says Rob Ford, Head of International Education. 'Our aim was to use ICT and the International Baccalaureate to deliver an international education for learners across all key stages.'

## How did the school organise learning to meet its aims?

In 2002 staff used videoconferencing to create links with international partners. These links included a Comenius partnership with Norway, Germany and Spain, which immerses learners in the

languages, traditions, communities and day-to-day life of partner countries. Students use student-led web pages and videoconferences to communicate, helping to bring modern foreign languages and humanities to life. Over the past three years students and teachers have visited their Comenius partners with the support of the British Council.

As part of a two-year British Council funded project in 2005, Rob Ford helped set up a unique partnership with a mixed secondary school in the Siberian city of Tomsk. The project enables teachers and learners from both schools to collaborate on a number of curriculum projects with a particular focus on languages, history, science and ICT. A videoconference between Siberian and UK schools was held in May 2006, and during the hour-long link-up students from School 56 in Tomsk gave a presentation on their city and took questions from year 10 students in the UK.

Teachers regularly exchange ideas and materials, and plan joint curricular projects. For example in 2006 the Ridings introduced 'Russian for beginners' to sixth formers as well as a summer Russian programme for year 10 students. Their Siberian colleagues used the language link to promote language teaching across their school. In history, year 9 students from both schools were given the unique opportunity to analyse and debate 'Why do we study *The great patriotic war*?' Students researched events from both a UK and a Russian perspective. In geography and science, students have linked with Tomsk to look at the effects of climate change in Siberia and this work has also involved a partner school in New York.

In 2006 the school set up an international department to continue developing the global dimension across the curriculum as well as introducing the International Baccalaureate system. The school works with a number of organisations including the British Council, Global Leap, and the Specialist Schools and Academies Trust to ensure that the global dimension work remains cutting edge and innovative.

Working with South Gloucestershire local authority the Ridings have established an international centre hosting conferences for students and teachers from all parts of the world including Singapore, Sweden and



## The Ridings High School

A school develops international relations with the help of expert partners.



*The Ridings' students videoconference with a partner school*

Russia. Recently, the school led an international videoconference for local primary schools to introduce them to the global dimension within the curriculum.

### **How well is the school achieving its aims?**

The school received the DCSF International School Award in 2005. It received high praise for the depth and breadth of its ongoing international projects. Teachers report a high degree of engagement from

learners in international projects, particularly when they are able to connect face-to-face either through videoconferencing or actual visits to their partner schools. Emma, a former Ridings student, said, 'The project was totally successful in that we accomplished all we set out to do, which was to uncover cultural, social and political differences. But what I found the most enriching was the realisation that we weren't anywhere near as different as one might expect.'

### **What does the school plan to do next?**

Rob Ford says, 'With our International Baccalaureate and international team in place our next challenge is to develop further effective and sustainable international education across the curriculum, building on existing good practice'.

Plans are underway to widen the videoconference programme across the school to link with New York and Indonesia in 2008.

# Where to find further

This guide has been produced in partnership with several of the organisations involved in promoting the global dimension in schools. Different organisations nominated the case study schools as an example of what difference the global dimension can make to learners.

Any of these organisations will be able to offer additional support and guidance as you develop the global dimension in your curriculum. Be clear about the difference you want to make for your learners: what you would like them to be like, be able to do and know when they have a better understanding of the global dimension. Reflect on how you will know whether your efforts have been successful. Use the practical activities in this guide to help you get started and the ideas and expertise of these organisations to help you open up possibilities and shape your compelling global learning experiences.

You can find out more about support available to your school in the two publications identified in the introduction: *Developing the global dimension in the school curriculum* and *Putting the world into world-class education*.



**actionaid**

ActionAid offers a range of services for UK schools.

- ➔ Use ActionAid's award-winning resources for primary and secondary schools. The Chembakolli materials, focusing on a small village in south India, include photo packs, DVDs and a dedicated website, [www.chembakolli.com](http://www.chembakolli.com). Other materials explore life in parts of Asia, Africa and South America.
- ➔ Support class work with a talk by one of ActionAid's experienced teachers. The sessions make global learning exciting and fun while focusing on national curriculum requirements or individual schools' schemes of work.
- ➔ Join a network of Global Action Schools taking action to make poverty history – take part in a range of activities reducing your school's impact on climate change.

For more information visit [www.actionaid.org.uk/schools](http://www.actionaid.org.uk/schools).



**BRITISH COUNCIL**

The British Council connects people worldwide with learning opportunities and creative ideas from the UK and builds lasting relationships between the UK and other countries. It aims to raise standards in education and training through promoting international opportunities for mobility, collaboration, exchange, partnership and vocational and in-service training. It also manages a range of international partnership schemes and services including the DCSF Global Gateway and the DCSF International School Award.

Details of the international programmes and funding schemes managed by the British Council can be found at [www.britishcouncil.org/learning](http://www.britishcouncil.org/learning).

# support



## department for children, schools and families

### Global Gateway

The DCSF Global Gateway is the gateway to educational partnerships between schools and colleges across the world. It features a free partner-finding database of schools and colleges worldwide, in addition to a wealth of curriculum resources and links to a variety of supporting schemes and organisations.

To find out more visit  
[www.globalgateway.org](http://www.globalgateway.org).

### Sustainable schools

The DCSF is working with partners and other government departments to embed sustainable development in schools, the curriculum and the community. By 2020 we would like all schools to be models of good global citizenship, enriching their educational mission with activities that improve the lives of people living in other parts of the world.

The sustainable schools area of TeacherNet is designed to support schools on their journey to sustainability, introducing the principles of sustainable development and offering guidance on how to embed these principles into the heart of school life.

For more information visit  
[www.teachernet.gov.uk/sustainableschools](http://www.teachernet.gov.uk/sustainableschools).

## DFID Department for International Development

DFID Global School Partnerships supports partnerships between schools in the UK and schools in Africa, Asia, Latin America and the Caribbean. The programme provides advice and guidance, professional development opportunities and grants to schools that are using school partnerships as a means for developing a global dimension within their curriculum.

Funded by the Department for International Development, the programme is delivered by a consortium of the British Council, Cambridge Education Foundation, UK One World Linking Association (UKOWLA) and Voluntary Service Overseas (VSO).

For a comprehensive guide to DFID Global School Partnerships visit  
[www.britishcouncil.org/globalschools](http://www.britishcouncil.org/globalschools).

For more information about DFID and the United Nations Millennium Goals visit [www.dfid.gov.uk](http://www.dfid.gov.uk).





The Development Education Association (DEA) is an advocacy body with a vision of education for a just and sustainable world. It promotes education that puts learning in a global context, fostering critical and creative thinking, self-awareness and open-mindedness towards difference, understanding of global issues and power relationships.

DEA's global dimension website ([www.globaldimension.org.uk](http://www.globaldimension.org.uk)) includes resources for schools on areas such as climate change, poverty, water and fair trade. There are resources for all age groups and subject areas – many free. There are also introductory guides to global topics, case studies, and information about local support, professional development and school-speaker services.

DEA has some 250 member organisations that support schools directly through professional development and projects.

For more information visit [www.dea.org.uk](http://www.dea.org.uk).

### Local support: Development Education Centres

Development Education Centres (DECs) are independent local centres that offer support, training, advice and resources for the global dimension in education.

Enabling Effective Support (EES) is an initiative that aims 'to build capacity within the UK's education systems so they respond to the challenges of educating young people to understand and help shape the globalising and interdependent world in which they live.'

To contact your local DEC or regional EES coordinator, visit [www.globaldimension.org.uk/localsupport](http://www.globaldimension.org.uk/localsupport).



Link Community Development (LCD) is a group of organisations in Africa, the UK and Ireland. LCD works to improve the quality of education for children in Ethiopia, Ghana, Malawi, South Africa and Uganda by working in partnership with local communities and education departments. It also facilitates partnerships between schools in the UK and schools in Africa, organising themed correspondence exchanges and providing a variety of materials, training and events for both teachers and children. The aim is to give children in the UK the opportunity to learn about real life in Africa, to build lasting relationships, deepen their knowledge of global issues and strengthen their understanding of their own relationship with and impact on the world. LCD's materials and training are designed so that a partnership becomes sustainable and embedded across the whole school. For more information visit [www.lcd.org.uk](http://www.lcd.org.uk).



Oxfam Education supports teachers in developing the global dimension through their classroom practice, in curriculum planning and as a whole-school concern. Drawing on experience from its programmes around the world and more than 30 years working in formal education in the UK, Oxfam provides high-quality teaching and learning resources, and works in partnership with others to provide relevant professional development opportunities. The Oxfam Education website ([www.oxfam.org.uk/education](http://www.oxfam.org.uk/education)) has a wide range of free teaching resources and continuing professional development materials, including the popular publications *Teaching controversial issues* and *Education for global citizenship: A guide for schools* (the latter includes Oxfam's curriculum for global citizenship, which has proved a useful curriculum planning tool for many teachers). The Oxfam catalogue for schools contains more than 400 resources for bringing the global dimension to life in the classroom.



QCA is committed to building a world-class education and training framework. We regulate, develop and modernise the curriculum, assessments, examinations and qualifications.

QCA aims to develop a modern, world-class curriculum that will inspire and challenge all learners and prepare them for the future. To achieve this we work in partnership with many education organisations, including those represented in this publication.

Global dimension and sustainable development is an important dimension of the curriculum. To find out about more about dimensions and their role in the curriculum, visit [www.qca.org.uk/curriculum](http://www.qca.org.uk/curriculum).



Tide Global Learning is a network of teachers and other educators responding to the educational challenges of our increasingly globalised society. Tide emphasises the need for teachers to have space to understand issues for themselves and to share creativity about the curriculum.

Tide offers a range of curriculum projects, resources, courses, study visits and information about the pitfalls of global learning on its website ([www.tidegloballearning.net](http://www.tidegloballearning.net)).

## About this publication

### Who's it for?

School leaders and teachers of all subjects in all schools in England

### What's it about?

How to develop the global dimension of the curriculum in your school

### What's in it?

- A definition of the global dimension and why it's important
- Practical activities for staff, governors and young people
- Case studies from schools showing how the global dimension can be developed.

### Related materials

Use this publication in conjunction with:

*Developing the global dimension of the school curriculum*  
[www.dea.org.uk](http://www.dea.org.uk)

*Putting the world into world class education*  
[www.globalgateway.org.uk/PDF/international-strategy.pdf](http://www.globalgateway.org.uk/PDF/international-strategy.pdf)

For more copies:

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Order ref:

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## **Appendix 15 Abbreviations and acronyms**

|           |  |
|-----------|--|
| ACT       | Association of Citizenship Teachers                                |
| ASEOWG    | Association for Science Education Outdoor Working Group            |
| BERA      | British Education Research Association                             |
| CDS       | Critical Discourse Studies   |
| CEWC      | Council for Education in World Citizenship                         |
| CPD       | Continuing Professional Development                                |
| DCSF      | Department for Children, Schools and Families                      |
| DEA; DEC  | Development Education Association; Development Education Centre    |
| DEEEP     | Developing Europeans' Engagement for Eradication of Global Poverty |
| DEP       | Development Education Project, Manchester Metropolitan University  |
| DERC      | Development Education Research Centre, Institute of Education      |
| DfES      | Department for Education and Skills                                |
| DfID      | Department for International Development                           |
| EAUC      | Environmental Association of Universities and Colleges             |
| ECET      | European Commission Education and Training                         |
| EDC/HRE   | Education for Democratic Citizenship/Human Rights Education        |
| ESRC      | Economic and Social Research Council                               |
| GATS      | General Agreement on Tariffs and Services                          |
| GCESD     | Global Citizenship Education as Sustainable Development            |
| GULF      | Global University Leaders Forum (Switzerland)                      |
| GUNI      | Global University Network for Innovation (Spain)                   |
| HEA; HEI  | Higher Education Academy / Higher Education Institution            |
| HEFCE     | Higher Education Funding Council for England                       |
| IATEFL    | Int. Assoc. of Teachers of English as a Foreign Language (UK)      |
| IAU       | International Association of Universities                          |
| ICEDC     | Int. Centre for Education for Democratic Citizenship (London)      |
| ING(D)O   | International Non-government (Development) Organisation            |
| ISS       | International Security Studies, Pretoria, South Africa             |
| ITE       | Initial Teacher Education  |
| LA        | Local Authority  |
| MDG       | Millenium Development Goals  |
| NASUWT    | National Assoc. of School Masters and Union of Women Teachers      |
| NEAD      | Norfolk Education & Action for Development, Dev. Ed. Centre.       |
| NCSL      | National College for School Leadership                             |
| NFER      | National Foundation for Educational Research                       |
| NUT       | National Union of Teachers   |
| OECD      | Organisation for Economic Cooperation and Development              |
| OfSTED    | Office for Standards in Education, Children's Services and Skills  |
| PGCE      | Post-graduate Certificate in Education                             |
| QAA       | Quality Assurance Agency for Higher Education                      |
| QCA /QCDA | Qualifications & Curriculum Authority /Development Agency (closed) |
| QTS       | Qualified Teacher Status   |
| RISC      | Reading International Solidarity Centre                            |
| RCUK      | Research Council UK  |
| TDA       | Training and Development Agency for Schools                        |
| TIDE      | Teachers in Development Education                                  |
| UNRWA     | United Nations Relief and Works Agency                             |
| UNECE     | United Nations Economic Commission for Europe                      |
| VSO       | Voluntary Service Overseas   |